

Fritz  
Güdemann



Anna Maria  
Minger





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Fritz Gudemann & Anna Maria  
Minger

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Fritz  
Güdemann  
&  
Anna Maria  
Minger



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Fritz  
Güdemann  
&  
Anna Maria  
Minger

Early-Day Immigrant  
Pioneers of the  
Apostolic Christian  
Church

By David J. Gudeman  
Great-grandson

Published by  
David J. Gudeman  
Wichita, Kansas

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David J. Gudeman

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Dedicated to my  
beloved grandchildren:

Angel

Margeaux

Tiffany

David Cyrus

Sara

Christelle

People will not look  
forward to posterity who  
never look backward to  
their ancestors.

Edmund Burke,  
18th Century  
British Statesman

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## Introduction

I am fortunate that I had a father who had an unusual interest in genealogy and family history that motivated him to collect a wealth of information during his lifetime. After his death in 1985, I had cause to peruse his files and was most gratified to find considerable data on my Gudeman namesake family--as well as on my Minger, Weyeneth, Blunier, Schrock, Guingrich and Wittmer ancestral families. I soon observed, however, that virtually all the information on the Gudemans pertained only to America, and I was dismayed that so little related to the history of the family in Europe. Though information on this subject was meager, it was sufficient to whet my curiosity and to launch my search for my Gudeman heritage in Europe.

The first significant discovery in Dad's collection was that my great-grandfather's name was Fritz Güdemann, as revealed by his signatures on original Illinois real estate warranty deeds which Dad, somehow, had managed to obtain. Further, the chapter on the estate settlement was possible only because Dad had acquired the papers from his father David Gudeman of Francesville, Indiana, who had been the lead executor. Also, much of the chapter on the Minger family incorporates papers which were found in Dad's files. The list could go on and on.

In this connection, it should be emphasized that my father's collection, to a great extent, was possible only because his father before him had a penchant to save documents. For instance, it was just within recent years that two large boxes full of valuable papers, which had remained unnoticed since his death in 1949, were found in the attic of his Francesville house. They were discovered by the Gutweins who now occupy the house. With the cooperation of the Leman family of Francesville, they were graciously willing to relinquish them to me to facilitate my research.

I sometimes feel that I was merely the catalyst who, so to speak, brought together Dad and others, without whose assistance this book would not have been possible. Norene Herbst of Roanoke, Illinois, deserves special recognition. She provided assistance on numerous occasions, two of which are particularly noteworthy. I vividly remember the time, in a telephone conversation, when she mentioned that Fritz Güdemann had a niece named Carolina--thereby, vastly

narrowing the scope of the search. Then there was the time when she directed me to an Herr Gustav Gross of Steinen, Germany, who had previously assisted her in researching the Herbst family. It was Herr Gross who made the crucial discovery of the GÜdemann family records in the Schopfheim, Germany, Protestant church--a discovery so vital that it would be the basis for all subsequent research in Europe. My wife Maria, a native of Germany who speaks fluent German, provided indispensable help in contacts, both personal and by mail, with people in Germany and Switzerland. Of special importance was the work of my sister Dolores Rich who patiently typed numerous revisions of each chapter of a loose-leaf book that was the predecessor to this book.

Several others assisted and, herewith, I would like to express my appreciation for their cooperation (not in any special order): Adolph L. Gudeman of Deerfield, Florida; Peter Weber of Peoria, Illinois; Dr. Stephen F. Gudeman of Minneapolis, Minnesota; Ernst Nägelin of Kürnberg, Germany; Irmgard Goldschmidt of San Diego, California; Roger GÜdemann of Oerlingen, Switzerland; Marjean Wuethrich of Francesville, Indiana; Albert Märki of Zürich, Switzerland; Werner Schellenberg of Zürich, Switzerland; Elsa Bühler of Kürnberg, Germany; Perry A. Klopfenstein of Gridley, Illinois; Jess Lemman of Peoria, Illinois; Tony Saller of Kaisersbach, Germany; and Jutta Aelmore, of Wichita, Kansas.

There was the constant dilemma of what to include and what to omit. Usually, material which involved so much time, effort, and expense to amass, has been retained; and it is left to the reader to pass judgment on its importance. What might be a total "turn off" to some may be of considerable interest to others.

The discovery of the original family records in Schopfheim revealed that much of the little that we thought we knew was incorrect. Perhaps too much space has been devoted to addressing these discrepancies which had become so deeply rooted in family hearsay. However, I strongly felt that it was essential to thoroughly clarify these inconsistencies, with the hope that the reader does not conclude that these questions have been belabored.

Although this is primarily a history of our Güdemann and Minger ancestors, interwoven is the story of how the search was conducted and how it progressed. Hopefully, the reader will find that the elaboration of the process significantly augments the results and will agree that the inclusion of the procedures is merited.

As my research progressed, one thing led to another, and the success of the search far exceeded my original hopes and expectations. Even so, much is left unanswered. Why did Fritz walk away from home at such an early age? How did his wanderings lead him to Limpach, Switzerland, 45 miles south, where he met Anna Maria Minger? When and where were they married? What were the circumstances under which they made the momentous decision to leave the official State Protestant Church to become Anabaptists? Where did they live in America before they bought their first house in Morton, Illinois? Why did his niece Carolina leave home at age 22 to emigrate on her own to America? Regrettably, I have little hope that such questions will ever be satisfactorily answered.

This is not speed reading material. To attempt to skim through it because of a perceived shortage of time can only lead to frustration and disappointment. It would be far better to pick two or three chapters and concentrate on them.

Please be assured that great care has been exerted to make this history as accurate as possible. To suggest, however, that it is totally without error would not be realistic; but, hopefully, any such inaccuracies are not too numerous and none is very significant. Can you identify any of them?

David J. Gudeman  
3103 Grail  
Wichita, Kansas





# Chapter One





## The Initial Search

After retiring in 1991, I finally had the time and the opportunity to research my paternal ancestry and to satisfy an abiding curiosity. I knew little more than that my great-grandfather, the patriarch of the Gudeman family in America: (1) was known as Fritz and Frederick, (2) was born in 1819, somewhere in the Duchy of Baden (now a part of Germany), (3) married Anna Maria Minger of Limpach, Switzerland, with whom he emigrated to America in the mid 1800s and had nine children, (4) settled in central Illinois where he practiced his blacksmith trade and farmed, and (5) died in 1890 and was buried in the Apostolic Christian Church cemetery near Roanoke, Illinois.

Fortunately, both my grandfather, David Gudeman, of Francesville, Indiana, and my father, Dave T. Gudeman, of Wichita, Kansas, were collectors of documents and other family memorabilia. I thereby inherited a cache of invaluable material which provided a convenient start for my search.

In addition to other papers, I found several real estate deeds (two copies of which are included) bearing original signatures of my great-grandfather. From these, I was surprised to discover that he always signed his surname as GÜdemann, which, I was to learn, is the way our distant relatives in Europe still spell their name today. Thus, the name has undergone two changes in America, both quite understandable. The two dots over the “u”, called an umlaut, have been deleted because “ü” is not a character in the English alphabet and, therefore, printing fonts in America contained no such letter. Many German names end in “mann” and almost always the second “n” was dropped by immigrants after they arrived in America.

The Family History Library of the Church of Jesus Christ of Latter Day Saints (commonly called the Mormon Church) in Salt Lake City, Utah, is the undisputed leading genealogy library in the country. So, on a trip to Alaska in 1991, my wife Maria and I visited it for a couple of days to collect information on the GÜdemann name. The visit proved to be most rewarding.

Members of the Mormon Church have traveled throughout Europe, where they gathered a wealth of information from church records and other documents. Then they have taken that data and grouped all persons of a given country who had similarly spelled surnames. In the case of the GÜdemann name, it was grouped with 22 other variations of spelling. (Subsequent research in Europe revealed yet additional ones.) In alphabetical order they are:

<u>CORRECT GERMAN</u> <u>SPELLING</u>	<u>AS LISTED IN THE</u> <u>MORMON LIBRARY</u>
Gudeman	
Gudemann	
Gudemans	
Gudman	
Gudmann	
Güdeman	Guedeman
Güdemann	Guedemann
Guhtmann	
Guthman	
Guthmann	
Guthmans	
Gutman	
Gutmane	
Gutmann	
Gutmans	
Guttman	
Guttmann	
Güthmann	Guethmann
Gütman	Guetmann
Güttgemann	Guettgemann
Güttmann	Guettmann
Kütemann	Kuetemann (Northern Germany)
Kütemanns	Kuetemanns (Northern Germany)

A representative page from the Mormon Family History Library is included. You will notice that “ue” has been substituted for “ü”, being the closest possible spelling using the English alphabet.

**The Mortgagors.** Fritz Gudemann and  
Maria Gudemann his wife

of the Town of North in the County of Woodford and  
State of Illinois MORTGAGE and WARRANT to  
Kaver Maas

of the Town of North County of Woodford and  
State of Illinois to secure the payment of Two (2) certain promissory  
Notes of even date herewith. First Note for \$3000.00 due March  
1<sup>st</sup> 1877, without interest if paid at Maturity, if not paid  
when due to bear 8 per cent, after Maturity. Second Note for  
\$1800.00 due March 1<sup>st</sup> 1878, with interest at 8 per cent from March 1<sup>st</sup> 1877.

the following described real estate, to-wit:

The West Half of the North East quarter of Section  
Twenty five (25) in Township Twenty Seven  
(27), North of Range three (3), West of the third  
Principal Meridian

situated in the County of Woodford in the State of Illinois, hereby  
releasing and waiving all rights under and by virtue of the Homestead Exemption Laws of this State.

Dated the Eighth day of February A. D. 1876

Signed, Sealed and Delivered in presence of

Fritz Gudemann  
Maria Gudemann

SEAL

SEAL

SEAL

SEAL



This Indenture Witnesseth, that the Grantor,

Fredric Gudemann and  
Mary Gudemann his wife

of the Town of Raunok in the County of Woodford

and State of Illinois for and in consideration of the sum of \$4,800.00

Four thousand Eight hundred Dollars, in hand paid,

Conveys and Warrants to Benedict Weynett

of the Town of Raunok County of Woodford, and State  
 of Illinois the following described Real Estate, to-wit:

The East half of the North  
 East quarter (E 1/2 N 1/4) of Section  
 Twentyseven (No 27) in Township  
 Twentyseven (No 27) North of range  
 One West of the 3<sup>rd</sup> P.M.  
 Containing Eighty (80) acres more or less.

situated in the County of Woodford in the State of Illinois hereby  
 releasing and waiving all rights under and by virtue of the Homestead Exemption Laws of this State.

Dated, This 15th day of August A. D. 1892

Fredric Gudemann

Mary Gudemann





## GUTMANN, HANS

PAGE 202,674

REGION GERMANY COUNTRY: ALL STATES WS OF MAR 1992

NAME	RELATIVE	DATE	STATE, CO. TOWN, PAR	B	E	S	SOURCE
GUTMANN, HANS	FATHER / MOTHER OR SPOUSE OR RELATIVE	DATE	STATE, CO. TOWN, PAR	B	E	S	SOURCE
GUEDEMANN, HANS	EMMA EVA BUERGIN	1874	BADEN, LOERRACH, WEHR			05FEB1959SL	0139
GUEDEMANN, HANS	MRS. HANS GUEDEMANN	(1875)	BADEN, LOERRACH, MARZELL			173EF1991JR	0139
GUEDEMANN, MRS. HANS	HANS GUEDEMANN	(1875)	BADEN, LOERRACH, MARZELL			173EF1991JR	0139
GUTHMANN, HANS	RELATIVE: ALBERT A. QUELLMALZ	29JUN1875	ALTENBURG, PLICHTENDORF				
GUTHMANN, HANS	ANNA MAGDALENA BEHNHOLD	15JUL1888	BAYERN, MITTELFRANKEN, WEINHEIM	12DEC1911SL	PRE-1970	0183450	FILM
GUTHMANN, HANS	SUSANNA GUENTHERIN	24NOV1890	SACHSEN-WEIMAR-EISENACH, ZIEGENHAIN			17FEB1967SL	0043
GUTHMANN, HANS	RELATIVE: ALBERT A. QUELLMALZ	02NOV1702	SACHSEN, ZWICKAU, OF STEINPLEIS	25NOV1911SL	PRE-1970	120CT19990G	20
GUTHMANN, HANS	RELATIVE: ALBERT A. QUELLMALZ	26APR1706	ALTENBURG, GROBA	29NOV1911SL	PRE-1970	0183450	FILM
GUTHMANN, HANS	RELATIVE: ALBERT A. QUELLMALZ	14DEC1891	PR, BRANDENBURG, BEFLINO2NOV1991PV	19NOV1991PV	PRE-1970	0183450	FILM
GUTHMANN, HANS		29JAN1919	BAYERN, OBERBAYERN, MUEENCHEN	09OCT1991LG	PRE-1970	176Q756	FILM
GUTHMANN, HANS		18AUG1922	PR, RHEINLAND, MUELHEIM A D FUHR	27NOV1991LG	PRE-1970	176Q756	FILM
GUTMANN, HANS	ANNA MARGARETHA HEISS	03SEP1662	BADEN, MOSBACH, HAAG EBERBACH	02NOV1991PV	PRE-1970	176Q756	FILM
GUTMANN, HANS	SIMON GUTMANN/APOLONIA GEISSELBRECHT	15JAN1890	BAYERN, MITTLFR., OF MEINHEIM	07MAY1955AL	PRE-1970	18FEB1958SL	0553
GUTMANN, HANS	CLEMENT GUTMANN/SUSANNE ORLBERGER	16JAN1699	BAYERN, MITTLFR., MEINHEIM	20JUL1955AL	PRE-1970	0459220	FILM
GUTMANN, HANS	RELATIVE: ERNESTINE UHLIN	28APR1754	BADEN, LORRACH, OF KURNBERG	07MAY1955AL	PRE-1970	0459220	FILM
GUTMANN, HANS	HEINRICH	MAR1870	WUEERT, JAGSTKREIS, FUECKERTSBFONN	04NOV1913LG	PRE-1970	0177873	FILM
GUTMANN, HANS	HANS PETER GUTMANN/BARBARA ROESSLER	25JAN1701	WUERTT, JAGSTKREIS, GEISLINGEN KOCHER	27OCT1977PV	10JAN1978PV	20JAN1978PV	92
GUTMANN, HANS	URSULA MARTIN	07MAY1715	WUERTT, JAGSTKREIS, GEISLINGEN KOCHER	27OCT1977PV	10JAN1978PV	17JAN1978PV	47
GUTMANN, HANS	ANNA CATHARINA KNEBEL	27JUN1631	BADEN, LOERRACH, SCHOPFHEIM			17JAN1978PV	47
GUTMANN, HANS	KUHIGUNDA GREINER	14APR1583	BADEN, LOEFFRACH, SCHOPFHEIM			23FEB1936LD	54
GUTMANN, HANS	MARTIN GUEDEMANN/URSULA MEIER	07SEP1693	PR, RHEINLAND, CLEVE, EVANGELISCH	14SEP1961	11NOV1961LA	30APR1996LA	36
GUTMANN, HANS	JOSEF GUTMANN/ANNA JANSSEN NEUKAMPS	ABT. 1697	BADEN, LORRACH, OF KURNBERG	15JUN1955IF	05SEP1985IF	10OCT1985IF	0469
GUTMANN, HANS	RELATIVE: ERNESTINE UHLIN	ABT. 1699	BADEN, LORRACH, OF KURNBERG	04NOV1913LG	PRE-1970	0177873	FILM
GUTMANN, HANS	SPOUSE: HANS JACOB GUDMANN	27FEB1702	BADEN, EBERBACH, HAAG	25NOV1913SL	PRE-1970	0183456	FILM
GUTMANN, HANS	RELATIVE: GEORGE ADAM LINNEBACH	ABT. 1754	BADEN, MOSBACH, HAAG EBERBACH	03NOV1934SL	PRE-1970	0183551	FILM
GUTMANN, HANS	LIES JACOB	27FEB1702	BADEN, MOSBACH, HAAG EBERBACH			26FEB1935SL	3299
GUTMANN, HANS	RELATIVE: ERNESTINE UHLIN	ABT. 1754	BADEN, LORRACH, OF KURNBERG	04NOV1913LG	PRE-1970	0177873	FILM
GUEDEMANN, HANS	BROWN	ABT. 1624	BADEN, LOER., RAITBACH	14SEP1951LA	29OCT1951LA	0452900	FILM
GUEDEMANN, HANS	RELATIVE: JOSEF SUETTERLIN (GUEDEMANN)	ABT. 1628	BADEN, LOER., OF RAITBACH	14SEP1951LA	02NOV1951LA	0452900	FILM
GUEDEMANN, HANS	SPOUSE: HANS JACOB GUEDEMANN	11FEB1647	BADEN, LOERRACH, WEHR	05MAY1936SL	PRE-1970	0183560	FILM
GUEDEMANN, HANS	RELATIVE: JOSEF SUETTERLIN (GUEDEMANN)	13FEB1675	BADEN, LOERRACH, WEHR	07MAY1936SL	PRE-1970	0183560	FILM
GUEDEMANN, HANS	MARIA LAUCHENHAUER	06SEP1707	BADEN, LOERRACH, SCHOPFHEIM			30SEP1963SL	0795
GUTMANN, HANS	BEHNHARD GUTMANN/SABINA	15MAY1649	WUERTT, JAGSTKREIS, GEISLINGEN KOCHER	27OCT1977PV	10JAN1978PV	20JAN1978PV	91
GUTMANN, HANS	LEONHARD GUTMANN/ANNA MARIA WIFTH	26OCT1667	WUERTT, JAGSTKREIS, GEISLINGEN KOCHER	27OCT1977PV	10JAN1978PV	20JAN1978PV	94
GUTMANN, HANS	CATHARINA SCHUEK	21NOV1671	WUERTT, JAGSTKREIS, GEISLINGEN KOCHER	27OCT1977PV	10JAN1978PV	17JAN1978PV	49
KUETEMANN, HANS	HENJE KUETEMANN	30JUL1730	PR, HANNOVER, ILTEN	14AUG1987OK	26SEP1987OK	02OCT1987OK	2
KUETEMANN, HANS	JOACHIM	01MAY1751	PR, HANNOVER, ILTEN			11SEP1985BO	66
GUEDEMANN, HANS	ANNA ELISABETH HEPE	12JUL1672	BADEN, LOERRACH, WEHR	07MAY1936SL	PRE-1970	0183560	FILM

A = ADULT CHRISTENING B = BIRTH C = CHRISTENING D = DEATH OF RUPIAL  
F = BIRTH OF CHRISTENING OF FIRST KNOWN CHILD M = MARRIAGE  
ALL OTHERS = MISCELLANEOUS  
N = CENSUSA = ENTRY ALTERED FROM SOURCE: S.B. = RELATIVES  
NAMED IN SOURCE. SEE "SYMBOLS" IN INSTRUCTIONS.



Only two of the 23 variations have the unique “üd” in their spelling. Those are “Güdeman” and “Güdemann,” the latter being the way Fritz, my immigrant great-grandfather, signed his name throughout his lifetime.

The list, which shows birth and marriage details, includes data for a time period from 1552 to 1927 and contains a total of 2,350 entries, 265 of which have the unique “üd” spelling.

Although the Mormon Family History Library list is not comprehensive, it is sufficient for an extremely significant observation to be made. Families with the “üd” in the spelling of their names were concentrated in a very small region in the extreme southwest corner of Germany where it meets Switzerland and France. The area, approximately one-fifth the size of Woodford County, Illinois, is a part of Kreis (county) Lörrach which comprises a major part of the region known as the Südschwarzwald (the Southern Black Forest). To further narrow it down, I estimate that fully 70% of those with the “üd” spelling lived in a small region within three miles of Schopfheim or Wehr, two cities only four miles apart. This high concentration of Güdemann families would prove to be a most important key to subsequent research in Europe.

Note: Although, undoubtedly, all those with the name Güdemann once lived in the Southern Black Forest, by now a few families have moved away and can be found in scattered locations in southern Germany and Switzerland. With the increased mobility of people today, we can expect this dispersion to continue.

Armed with this information, Maria and I traveled to Germany in May 1992. Maria grew up in Germany and speaks fluent German, which immeasurably facilitated our contacts. Norene Herbst of Roanoke, Illinois, had directed us to an Herr Gustav Gross who had prepared for her a comprehensive Stammbaum (family tree) of the Herbst family. His address is Kandernstrasse 32, 7853 Steinen, Germany, a town near the center of the Güdemann ancestral land. Although he worked (and still sometimes fills in) as an accountant at the Lasser Brewery in the nearby city of Lörrach, he has made genealogy his hobby. He is a kind old widower who is extremely precise and punctual, traits which are so characteristic of the German people.

By pure chance, we happened onto the Fremdenzimmer (a bed and breakfast) of Frau Max Güdemann with whom we stayed while in Steinen (\$22 per person per night, including breakfast). Her address is Bannweg 2, 7853 Steinen, Germany.

Herr Gross and Maria and I spent a few days visiting church offices and parsonages where church records are stored. The records are widely scattered, so one must first know where to go and then must be almost personally acquainted with the person in charge to be permitted to look at them. Then one finds that the records are in the old German script, which makes them impossible for even most Germans to read.

Note: This practice in Germany of storing records in such a scattered manner is in sharp contrast to Switzerland. There, each Canton (state) has its own large Central Archives where records are collected in an organized manner, with personnel in attendance to assist.

Unfortunately, our search was fruitless, but Herr Gross assured us that he would pursue it further on his own. We left him with the following information which we had gathered from various sources before leaving for Germany. At that time, we told him that this was the best information at hand and emphasized that it might not be entirely accurate.

1. *Fritz Güdemann was born September 24, 1819, in the Duchy of Baden.*
2. *When he was six years old, his mother died.*
3. *When he was eleven years old, his father remarried, at which time Fritz left home.*
4. *He married Anna Maria Minger, probably in 1851, probably in Limpach, Canton Bern, Switzerland.*
5. *He emigrated to America in 1851 after marrying Anna Maria.*
6. *He had a niece, Carolina Güdemann, who was born on July 4, 1846, in Baden.*
7. *She emigrated to America about 1868.*

A few weeks after we had returned home, we were delighted to receive a letter from Herr Gross, dated June 8, 1992 (a copy of which is included), which contained some highly pertinent information on our Güdemann ancestry.



Herr Gustav Gross and David J. Gudeman searching for information on the Güdemann family in the living room of the parsonage of the Weitenau Church near Kürnberg.



Herr Gustav Gross and Maria Gudeman searching for information on the Güdemann family in the offices of the Lörrach Protestant Church, nine miles from Kürnberg.



(TRANSLATED)

June 8, 1992

Gustav Gross  
Kanderner Strasse 32  
7853 -Steinen  
Germany

*Very Esteemed Miss Norene Herbst!*

*I politely refer to the short visit of the married couple Fritz Güdemann from Wichita, Kansas who are searching for information on their ancestors in this region. I received them as well as I could. At the time they gave me their address which I have now misplaced and to date have not yet found it. Would you now be the go-between and forward this letter on to the Güdemanns?*

*In the meantime I was once again in Schopfheim in order to research for information on the Güdemann family in general and Fritz Güdemann from Schopfheim/Kürnberg in particular.*

*Here are the results:*

Johann Güdemann from Kürnberg married Verena Tschüdin from Maulburg.

Their son was Friedrich Güdemann, a Master Tailor from Kürnberg/Schopfheim.

Born on September 30, 1782 in Kürnberg.

Died on April 5, 1828 in Kürnberg.

Married on March 21, 1816 in Kürnberg

to Barbara Zeiherin, Kürnberg, from Eichen.

She was the daughter of Johann Georg Zeiher, Eichen, and  
Barbara Küblerin, Eichen.

Barbara Zeiherin was born March 5, 1790 in Eichen.

Died on April 27, 1861 in Kürnberg.

Friedrich and Barbara had two sons:

1. Fritz born on March 28, 1819 in Kürnberg.

He moved from Kürnberg as a single person.

2. Johann Georg born on November 3, 1816 in Kürnberg.

Married on December 26, 1844 in Schopfheim to Anna Trefzer.

She was born on January 27, 1820.

Johann Georg and Anna had a daughter Karolina born on April 15, 1845 in Kürnberg.

*From this data, this Fritz Güdemann, born March 28, 1819, cannot be the searched for Fritz Güdemann. His mother died April 27, 1861. However, indeed, this Fritz Güdemann did leave Kürnberg unmarried and did have a niece by the name of Karolina, but the dates do not agree with the dates which were given me. The mother died when Fritz, the one who emigrated in 1851, was 6 years old. When his father remarried he left the family when he was 10 years old. In early July I am going to Karlsruhe to further check into this. In the meantime I will once again go to Wehr to see whether information on this emigrant Fritz will fall into my hands. Until then I need once again the address of the Güdemanns in Wichita, Kansas.*

*Without more for today  
I remain with friendly greeting*

*Gustav Gross*

He found that Fritz had been born in the small village of Kürnberg on March 28, 1819; whereas, our information was that he was born on September 24, 1819. Unfortunately, discrepancies of this kind occur all too often in genealogy research. Information can lose fidelity through the passing of time from such causes as: (1) originally recording inaccurate information, (2) confusing birth dates with christening dates, (3) misreading extremely difficult-to-read documents, (4) confusing the way Europeans record dates as compared with the American method (in Europe the order is day, month, year; whereas, in America the order is month, day, year), (5) failure of memory, (6) just plain old human error, etc.

Included is a copy of a representative sample of the kind of records to be found in Germany and Switzerland. It records the birth of my great-grandfather Benedict Weyeneth in Switzerland.

The first record, that I was able to find in my attempt to establish data on Fritz Gudemann, is a letter dated May 15, 1969, from Jess Leman to my father. In this letter Jess states, "Our grandfather Frederick K. Gudeman... life span (was) 1819 to 1890." He mentioned no day or month, and only later was "Sept. 24" penned in before 1819. After receiving Herr Gross' letter, I promptly phoned Jess in Peoria to inform him of it. He immediately inquired regarding the date of Fritz's birth. When I told him that it was March 28, 1819, rather than September 24, 1819, he elicited no surprise. After all, in his letter he wrote, "Even this meager information has been gleaned and deduced by bits and pieces of information here and there and is subject to correction if anyone knows more."

Joe Gudeman of Medaryville, Indiana, in 1971, to assist a grandchild in a school assignment, prepared a short history of the Gudeman, Schrock, Getz and Reeb families. He had information that Fritz's mother died when he was six years old and that his father remarried when he was eleven years old, at which time Fritz left home. From Herr Gross' findings we learn that it was his father, not his mother, who died when he was quite young. Fritz was born in 1819 and his father died in 1828 when Fritz was nine years old. At the time I handed the list of data to Herr Gross, I was careful to emphasize that it, very well, could not be entirely correct. In spite of this, he relied far too much on the accuracy of the information which I gave him--something I feared that he might do--and,

therefore, had doubts that he had found the right Fritz. After all, Joe wrote in his history, "Having no written record, I searched my mental record." and, further, "Dates and happenings may not be exact, but I paused often in prayer until I had ease and freedom to write these accounts."

To refute something Joe had written placed me in a bit of an awkward quandary. I mentioned this to Marjean Wuethrich of Francesville, Indiana, Joe's youngest daughter. She stated that she well remembers when her father wrote his history. She explained that he was quite old at the time and that it is not surprising that he may not have been entirely accurate in all details.

Herr Gross was unable to find any record of Fritz's emigration, but did confirm the highly significant fact that he had left Kürnberg as a single person (ledig verzogen).

As to his marriage to Anna Maria Minger of Switzerland, there has never been any uncertainty. There is no reason to question that they were married in Limpach, Switzerland, shortly before they emigrated.

Herr Gross confirmed that Fritz had a niece named Carolina. Our information had it that she was born on July 4, 1846; whereas, her correct date of birth is April 15, 1845, as shown in the Schopfheim church records.

Fritz and Carolina were our only Güdemann relatives to emigrate to America. Fritz's parents had only two children, Fritz and his older brother Johann Georg. Fritz emigrated before having any children. Johann Georg had only one child, Carolina, who emigrated to America and settled in St. Louis, Missouri, where she married Richard Hellweg. This means that there are no descendants of Fritz's parents now living in Germany.

In the late 1960s and early 1970s, my father, tirelessly and with the cooperation of others, assembled a family tree of the David Gudeman branch of the Fritz Güdemann family. After returning from our trip to Germany, I again leafed through his files. Suddenly, the highly significant name of Schopfheim popped out at me from one of his work sheets, a copy of which is included. If I previously had noticed it, it had made no impression on me. Somehow, Dad had stumbled on to this city as having some connection with Fritz's birth. It is



1 Inch = 3.2 Miles

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32. Infans.

Par.

ffaluf. Henrich Ludwig, nat. 14. bapt. 21. Novemb.  
 Aimé Guinand, Vater, von Brenets, Cant. Nidvalais;  
 Ambulan in der Indiennefabrik zu Coloffin.  
 Dissonne Desseules, Mutter, von Saules, Cant. Nidvalais.  
 Heinrich Ludwig Guinand, patris frater.  
 Johann Richard Minden von Elgers, bey St. Gallen;  
 Modelfachman in der Indiennefabrik zu Coloffin.  
 Dissonne Familie Cartier, des Vaters Heinrich Ludwig Gui-  
 "mand Sohn.

Infans.

Par.

Test.

ffaluf. Johanna Antonia, nat. 19. bapt. 25. Jul.  
 Abraham Ludwig Goset, Abraham's Sohn, von  
 Deggendorf, Augst, zu Besancon.  
 Johanna Catharina Sagot, von Besancon.  
 Jean Baptiste Maillet.  
 Jeanne Antoine Royer.  
 Sign. M. Miroglio, pasteur & Pres. du Consistoire  
 à Besancon.

Infans.

ffaluf. Benedict, nat. 13. bapt. 20. Jun. zu Lippensfeld,  
 "lohl, Canton Appenzau.  
 Sign. Josef Conrad Hoesl, Pfarrer.

Par.

Test.

Benedict Wenger, Hauptmann, von Lüttenhofen.  
 Maria Baumbach.  
 Adam Wenzel.  
 Anna Gint.  
 Canton Coloffin.

Infans.

Par.

ffaluf. Julia, nat. 4. Jul. bapt. 18. Jul. sign. Henry Fabry,  
 pasteur zu Sagne.  
 Heinrich Stebler, Christian's Sohn, von Lüsslingen, Kaufmann  
 zu Sagne, Canton Nidvalais.  
 Henriette Descoedres, von Sagne.  
 Copuliert zu Lüsslingen, am 16. Jan. 1817.  
 1-19 Descoedres, matris frater.  
 Test. Julie Lepatenier, Zeugin.



Peoria

May 15, 1969.

Dear Dave;

Lois sent me your letter this week. I am so sorry that you couldn't get in touch with me. Again I have to say 'I am so sorry', that I have very little of the information you seek. I too would like to know more of our ancestry. I have always been very pro-Gudeman and so proud of my wonderful <sup>mother</sup> and her equally wonderful brothers, my Uncles. I did especially admire the dignity and poise I found in your dad and Uncle Albert as well as my sweet mother. Two lines in the poem "My Creed" is so applicable to the Gudeman family. They are - "To walk with kins, nor lose the common touch."

Our grandfather Frederick K. Gudeman was born in Baden, Baden which of course is in Germany, although right on the Swiss borderline. His life <sup>Sept 24,</sup> span<sup>Apr 26,</sup> 1819 to 1890. Our Grandmother was born (we think) in Berne Switzerland, Anna Marie Minger Feb 2, 1827 to June 18, 1886. Even this meager information has been gleaned and deduced by bits and pieces of information here and there and is subject to correction if any one knows more. I have no record of the birth dates etc of any of the family but Uncle Joel May 29, 1855 Uncle Ezra May 29, 1871. Just 16 years apart on the day, the oldest and youngest, Mother May, 5, 1861 to April 17, 1948. Dave I have tried to get more of this data on the Gudemans many times but it is like pulling teeth. The only way I know of is to ask a member of each branch of the family at a reunion.

The year I was President of the Gudeman reunion, I prepared a short document of Gudemania, including excerpts from a diary of their (the Gudemans) teacher down in Partridge, Illinois. I don't have one on hand right now, but I shall try and tune one for you as soon as I can.

If you ever come to Peoria do come to see me and I will show you the few pieces I have that were our Grandparents things. Grandmother's wheel chair, a clothes brush and a scissors, a pickle dish, a wine glass etc. The little scissors and clothes brush they brought with them when they came to America in 1851.

Box Henry's address,  
5804 Prospect Rd  
Peoria Heights  
Illinois

My phone no.  
685-6819

Wishing all good things for all of you and yours,  
I am sincerely your old half-Gudeman  
Cousin, Jess.

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*Villermont & Blount*  
*Schöppherin*

*Frederick Gudeman*  
 Sept 24, 1819 Baden Germany  
 Apr 24, 1890  
 married to  
 Anna Marie Minger *to her (?)*  
 Feb 14 1827 Bern Switzerland  
 Jan 18 1886  
 died.

David Gudeman Fremont, Ill.  
 Jan 25, 1858

18  
 Anna K. del  
 oldest living relative

- 1 Joel Gudeman - Bert Gudeman, Ill.  
 Cassa Park, Ill.
- 2 Lena Lemman - Joseph Lemman  
 Peoria Ill.
- 3 David Gudeman -

- 4 Sam Gudeman - 1 adopted
- 5 Frederick Gudeman - Martha Marten  
 Roscoe
- 6 Nathan Gudeman - Carolyn Gudeman  
 St Wayne
- 7 Albert Gudeman - Esther Gudeman
- 8 Eli ~~Gudeman~~ *Granddaughter*  
 Carol Gudeman  
 2133 Union St #6  
 San Francisco, Calif.
- 9 Ezra ~~Gudeman~~ *Granddaughter*  
 1-23



the city where birth records for the region are stored and is located only three miles from Kürnberg, where Fritz was born.

The notation on Dad's work sheet had been made by my sister Dolores Rich, who had assisted him in his genealogy effort. Understandably, after 25 years, she does not recall the circumstances. In any event, Dad had picked up the name Schopfheim from some source. Either he did not realize the full significance of it, or he simply was not able to pursue it further. In this connection, it should be pointed out that his interest was directed almost entirely to Fritz and his descendants in America rather than to Fritz and his ancestors in Europe.

Included is a map of Europe as it looked in 1812, shortly before the birth of Fritz in 1819. He was born in the extreme southern tip of the Duchy of Baden (shown in purple in the center of the map), just five miles north of the Rhine River, which separates Germany and Switzerland. In 1812, Baden was an independent Duchy, and was a member of an alliance of countries known as "The Confederation of the Rhine." This was at the height of Napoleon's power when boundaries shifted rapidly and frequently as determined by the fortunes of Napoleon's many military campaigns. Through the centuries, Baden has been remarkably successful in maintaining its identity. Today it is a part of Germany and has been combined with Württemberg and Hohenzollern to form the state of Baden - Württemberg.

The earliest mention of a Gudemann in the Mormon Family History Library is for the year 1610 (subsequent research would document that they were in the Southern Black Forest long before that), when an Anna Gudemann married an Ottmar Klemm in Schopfheim. This means that Gudemanns lived there at least as far back as the time of the vicious religious Thirty Years' War, which raged across Europe from 1618 to 1648. During that time the dominant Rötteln Castle, nine miles west of Kürnberg, was alternately attacked and occupied by Imperial (Catholic) and Swedish (Protestant) troops. Later, on June 27, 1678, the French Catholics returned and destroyed the castle beyond further use. Even to this day, the German people in this region seem to have a deep-seated dislike for the French. Although the castle is now in ruins, it is open to the public and is well worth visiting.

We learned that a sharp line of separation existed at the time of the religious wars in the 16th, 17th and 18th centuries. Kürnberg was staunchly in the Protestant camp; but the Austrian Hapsburg Catholics controlled Wehr, only three miles to the southwest, and Zell, only three miles to the north--and then there were the French Catholics, 13 miles to the west. All this placed the Kürnberg environs in a strategically unfortunate position, subjecting it to terrible atrocities in the series of religious conflicts which swept through this region.

To facilitate a genealogy search in this part of Germany it is essential to first establish whether one's ancestors were Protestant or Catholic. Fortunately, that presented no problem to me--I knew that my ancestors were Protestant.

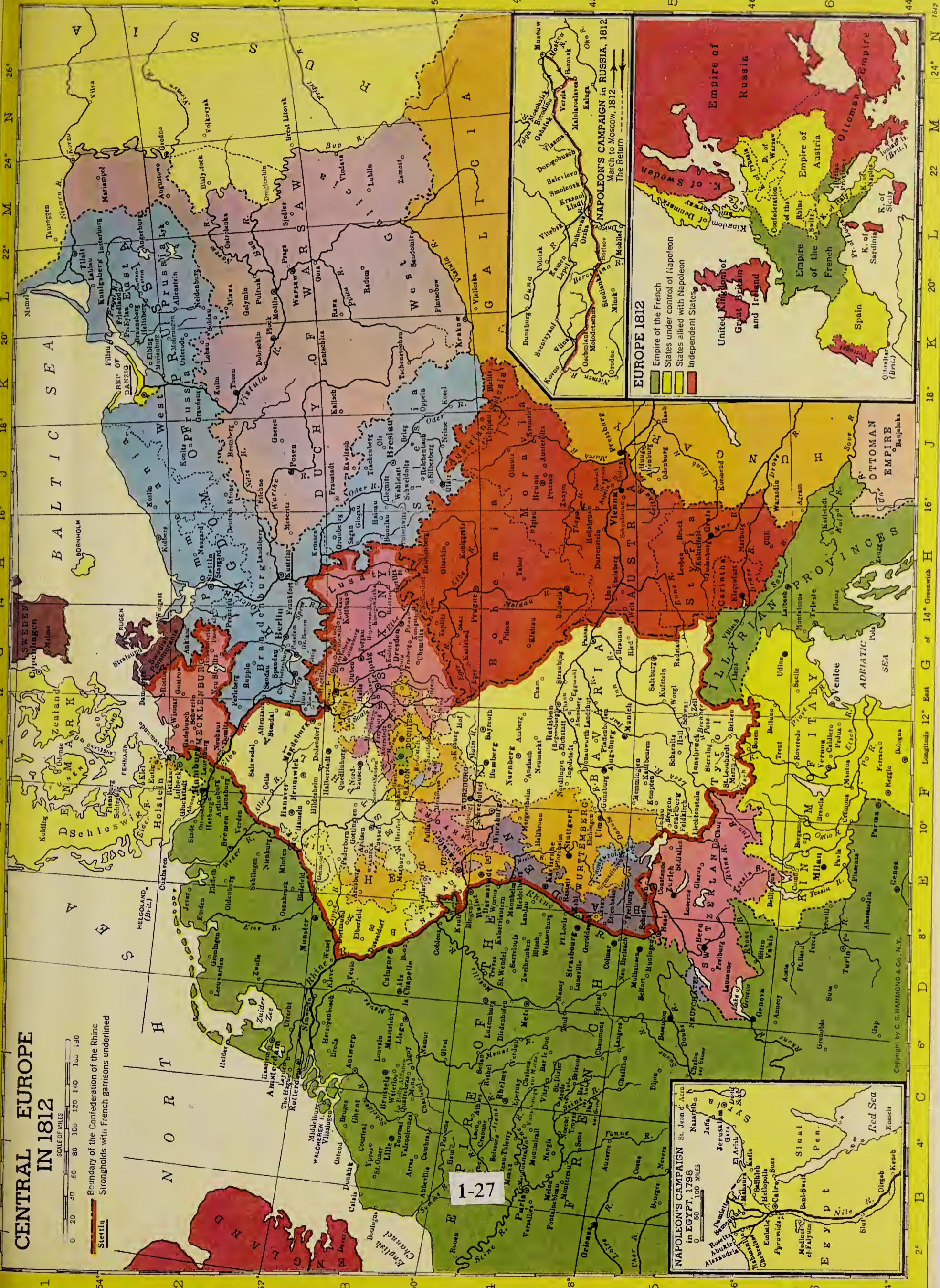
In prior years I had been in Basel, Switzerland, on two separate occasions. The first time was when traveling through Basel by train from Paris to Lucerne, Switzerland. The second time was when our Rhine River cruise from Rotterdam, Holland, terminated at Basel. At those times, I had no realization that I was only 15 miles from the boyhood home of my great-grandfather Fritz Güdemann.

# CENTRAL EUROPE IN 1812

SCALE OF MILES  
0 20 40 60 80 100 120 140 160

Boundary of the Confederation of the Rhine  
Strongholds with French garrisons underlined

Stettin







David J. Gudeman at the home of Frau Max Güdemann in Steinen,  
six miles from Kürnberg.



A typical scene between Kürnberg and Schopfheim/Fahrnau.





# Chapter Two





## Our Ancestry Back 400 Years

**A**fter receiving Herr Gross' letter of June 8, 1992, Maria and I wrote him to explain, again, that the data which we had given him was not entirely reliable; that, indeed, he had found the right Fritz; and to ask him, please, to proceed with his search. Reassured by our letter, he resumed his probe in the Schopfheim church records. A few weeks later we received his letter dated August 29, 1992, a copy of which is included, which contains the results of his efforts. His success far exceeded any hopes or expectations which I might have had. We can now trace our GÜDEMANN lineage back 400 years, to the late 16th century, in KÜRNBERG, Germany.

Note: When we refer to KÜRNBERG, Germany, it simply means that KÜRNBERG is, today, a part of Germany. Prior to 1400 it was in the domain of the Austrian Hapsburg Monarchy. In 1400 the village and environs were sold to the Markgraf of Baden, who ruled from his Rötteln Castle nine miles to the west. Throughout its history, the Southern Black Forest, where KÜRNBERG is located, has been closely linked with the dominant city of Basel, Switzerland, and may even have been a part of the Swiss Confederation for a time, especially during the religious wars in the 16th, 17th and 18th centuries. (This conclusion is reinforced when we learn that the Court of Law convened at Basel; and that laws, including those of taxation, were proclaimed from Basel.) At the end of the 18th century, Baden allied itself with Napoleon and became a member nation of the Confederation of the Rhine. After Napoleon's defeat at Waterloo in 1815, the Grand Duke of Baden cleverly switched alliances to join the German Confederation. This led to Baden becoming a state of Germany when it was unified in 1870-71. Today it is a part of the state of Baden - Württemberg, with Stuttgart as its capitol, which was formed after World War II under the supervision of the American and French occupation forces.



(TRANSLATED)

August 29, 1992

Gustav Gross  
Kanderner Strasse 32  
7853 - Steinen  
West Germany

*Very Esteemed David/Maria Güdemann!*

*Now in the enclosure the complete Güdemann family tree—it contains all that is recorded in the Schopfheim church books. Independent of this I have carried on a search for information on the emigration of Fritz Güdemann. On a visit to Karlsruhe I looked through the very extensive emigrant register. It contained a Güdemann, however not our man. Likewise in the Freiburg State Archives, which holds a comprehensive list of emigrants from this region. Fritz Güdemann must have emigrated with his young wife, Anna Maria Minger, from Switzerland. Just today I have learned that at that time there was an emigration office (today simply a travel agency) in Basel. One could travel from Basel to Antwerp, Belgium, with a river boat, and from there to North America on a steam ship. When I have an opportunity I will in Basel look into where the emigration list is stored, in which archive office. As is revealed by this existing family tree, Fritz was 9 years old when his father died on April 5, 1828. Since Johann Georg was the older brother, he, as was customary, would have taken over the parental estate when he became of age (at that time 25 years old). Motive why Fritz left home on his travels. Unfortunately an occupation is not stated. His father was a master tailor. However he died early, and Fritz could not have learned this craft from his father. As we further will see, a Bartlin Güdemann in the ancestral line had left his wife, Margaretha Güdemann born Greinerin, soon after the marriage. Perhaps that was still being spoken of during Fritz's youth.*

*Frau Güdemann of Steinen and I meet often in the cemetery. We must water our graves every day. It has scarcely rained for seven weeks. The temperatures are to 35°C as though it is the order of the day. Frau Güdemann gave me your recent greetings through her. I told her yesterday that I will send you your family tree today. She also gives many greetings. Other than that, I am well and hope it is likewise with you. For several days the huge forest fires in California have been reported on German television, also, of course, an abundance of the Presidential campaign.*

*Without more for today, I remain with the*

*Best wishes and greetings*

*Your  
Gustav Gross*

Bartlin GÜdemann, Kürnberg.  
  
Born -- Before 1605 in Kürnberg.  
Died -- No entry.  
Married on 10.20.1623 in Kürnberg.  
to  
Maria Bussmann from Raitbach.

Son of Friedlin GÜdemann,  
(Friedrich), Kürnberg,  
Died on 11.16.1631.

Daughter of Hans Bussmann,  
Raitbach, and Anna Eiche.

Born on 9.5.1605 in Raitbach.  
Died on 12.20.1656 in Kürnberg.

Children:

Hans..... Born on 9.17.1626 in Kürnberg.

Claus..... Born on 1.10.1632 in Kürnberg.  
Married on 3.17.1656 in Kürnberg. To Margaretha Breitenmoserin, from  
Died on 6.22.1702 in Kürnberg. Maypfung, Basel region, Switzerland

Anna..... Born 3.13.1637 in Kürnberg.

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Claus Güdemann, Kürnberg,  
of the Court.  
Born on 1.10.1632 in Kürnberg.  
Died on 6.22.1702 in Kürnberg.  
Married on 3.17.1656 in Kürnberg.  
to  
Margaretha Breitenmoserin,  
from Maypfung.  
Born on 4.2.1637 in Maypfung.  
Died on 5.13.1705 in Kürnberg.

Son of Bartlin Güdemann, official  
in Kürnberg,  
and Maria Bussmann, from Raitbach.  
  
Daughter of Hans Breitenmoser,  
from Maypfung, Switzerland, Basel region.

Children:

- |                   |  |   |
|-------------------|--|---|
| Bartlin.....      | Born on 12.14.1656 in Kürnberg.  |   |
| <u>Hans</u> ..... | Born on 8.29.1658 in Kürnberg.<br>Married about 1690 in ?<br>Died on 3.9.1742 in Kürnberg. | to <u>Verena Bauertin</u> ,<br><u>Sattelhof</u> . |
| Maria.....        | Born on 5.8.1660 in Kürnberg.  |   |
| Jakob.....        | Born on 2.2.1662 in Kürnberg.<br>Married on 9.17.1694 in Kürnberg                          | to Chrischona Glatt<br>Kürnberg.                  |
| Margaretha.....   | Born on 1.3.1664 in Kürnberg.  |   |
| Georg.....        | Born on 8.6.1665 in Kürnberg.  |   |
| Paulus.....       | Born on 7.16.1667 in Kürnberg.   |   |
| Claus.....        | Born on 2.10.1671 in Kürnberg.<br>Died on 10.27.1678 in Kürnberg.                          |   |
| Elisabeth.....    | Born on 5.5.1674 in Kürnberg.  |   |

XX

Born on 8.29.1658 in Kürnberg.  
Married about 1690 at The Sattelhof,  
to  
Verena Bauertin, at The Sattelhof.  
Born on 5.11.1662 at The Sattelhof.  
Died on 3.9.1742 in Kürnberg.

Son of Claus Güdemann, Kürnberg.  
and Margaretha Breitenmoserin  
from Maypfung, Basel region,  
Switzerland.

**Daughter of Georg Bauert, Sattelhof, and Katharina Walliserin, Sattelhof.**

**Children:**

Bartholomäus.....	Born on 3.25.1692 in Kürnberg. Married on 1.30.1716 in Kürnberg, to Margaretha Greinerin, who was abandoned by him in 1724 and he never returned.
-------------------	--

<u>Georg</u> .....	Born 9.18.1694 in Kürnberg. Died on 6.14.1777 in Kehrengaben. Married on 10.21.1723 in Kehrengaben, to Barbara Greinerin, from Kehrengaben.
--------------------	--

Jakob.....	Born 7.25.1697 in Kürnberg.
Margaretha.....	Born 7.30.1702 in Kürnberg.
Verena.....	Born 2.1.1719 in Kürnberg. Died 5.7.1740 in Kürnberg.

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Georg Güdemann, Kürnberg.	Son of Hans Güdemann, Kürnberg, and.....Verena Bauertin, from The Sattelhof.
Born on 9.18.1694 in Kürnberg.	
Died on 6.14.1777 in Kehrengaben.	
Married on 10.21.1723 in Kehrengaben, to	
Barbara Greinerin from Kehrengaben, widow of Georg Güdemann, Kehrengaben.	Daughter of Johann Georg Greiner, official in Glashütten.
Died on 10.12.1722, 26 years old.	

Born on 6.5.1699 in Glashütten.  
Died on 10.16.1773 in Kehrengaben.

Children:

Johann Jakob.....	Born on 9.24.1725 in Kehrengaben. Died on 3.27.1726 in Kehrengaben.
Verena.....	Born on 3.18.1727 in Kehrengaben.
Johann Georg.....	Born on 4.10.1729 in Kehrengaben. Died on 7.29.1751 in Kehrengaben.
<u>Johann Jakob.....</u>	Born on 11.26.1731 in Kehrengaben. Married 3.7.1752 in Kürnberg to <u>Katharina Stolzlin,</u> Died on 8.26.1796 in Kürnberg. <u>Kürnberg.</u>
Maria.....	Born on 7.5.1734 in Kehrengaben.
Bartlin.....	Born on 6.1.1737 in Kehrengaben. Died on 3.20.1763 in Kehrengaben.

XX

Johann Jakob Güdemann, Kürnberg.

Born on 11.26.1731 in Kehrengaben.  
Died on 8.26.1796 in Kürnberg.  
Married on 3.7.1752 in Kürnberg.  
to  
Katharina Stolzin, Kürnberg.

Born on 1.28.1728 in Kürnberg.  
Died on 12.23.1788 in Kürnberg.

Son of Georg Güdemann, Kürnberg,  
and . . . Barbara Greiner, widow of  
Georg Güdemann from Kehrengaben.

Daughter of Martin Stolz, Kürnberg,  
metal worker of the Court,  
and ..... Margaretha Glatt, Kürnberg.

Children:

Martin ..... Born on 12.1.1752 in Kürnberg.  
Died on 3.16.1776 in Kürnberg.  
Georg..... Born on 12.2.1753 in Kürnberg.  
Died on 3.25.1827 in Kürnberg.

Johannes..... Born on 1.28.1755 in Kürnberg.  
Married on 9.7.1782 in Maulburg, to Verena Tschudin, Maulburg.  
Died on 5.17.1827 in Kürnberg.

Margaretha..... Born on 5.14.1757 in Kürnberg.  
Maria..... Born on 3.2.1758 in Kürnberg.  
Johann Jakob... Born on 3.25.1761 in Kürnberg.  
Died on 2.12.1827 in Kürnberg.  
Katharina..... Born on 1.24.1763 in Kürnberg.  
Died on 11.8.1827 in Kürnberg.  
Bartholomäus.. Born on 7.27.1765 in Kürnberg.  
Died on 2.22.1776 in Kürnberg.  
Verena..... Born on 2.11.1767 in Kürnberg.  
Died on 12.28.1815 in Kürnberg.  
Friedrich..... Born on 2.16.1770 in Kürnberg.  
Died on 3.16.1776 in Kürnberg.

XX

Johannes GÜdemann, Kürnberg.

Born on 1.28.1755 in Kürnberg.  
Died on 5.17.1827 in Kürnberg.  
Married on 9.7.1782 in Kürnberg.  
to  
Verena Tschudin, Maulburg.

Born on 2.11.1750 in Maulburg.  
Died on 8.27.1812 in Kürnberg.

Son of Johann Jakob GÜdemann,  
Kürnberg,  
and . . . Katharina Stolzlin, Kürnberg.

Daughter of Peter Tschudin, Maulburg,  
and .....Katharina, Löchlin.

Children:

Verena ..... Born on 9.8.1788 in Kürnberg.  
Died on 11.28.1849 in Kürnberg.

Friedrich..... Born on 9.30.1782 in Maulburg.  
Died on 4.5.1828 in Kürnberg.  
Married on 3.21.1816 in Kürnberg, to Barbara Zeiherin, from Eichen.

XX

Friedrich GÜDEMANN, KÜMBERG,  
master tailor.

Son of Johann GÜDEMANN, KÜMBERG,  
and . . . . Verena TSCHUDIN, MAULBURG.

Born on 9.30.1782 in Maulburg.  
Died on 4.5.1828 in KÜMBERG.  
Married on 3.21.1816 in KÜMBERG.  
to  
Barbara ZEIHHERIN, from EICHEN.

Daughter of Johann ZEIHHER, EICHEN,  
master shoemaker  
and . . . . Barbara, KÜBLERIN, EICHEN.

Born on 3.5.1790 in Eichen.  
Died on 4.27.1861 in KÜMBERG.

Children:

<u>Friedrich</u> .....	Born on 3.28.1819 in KÜMBERG, known as <u>Fritz</u> .
Johann Georg.....	Born on 11.3.1816 in KÜMBERG. Married on 12.26.1844 in KÜMBERG. to Anna TREFZER, KÜMBERG. Born on 1.11.1820 in KÜMBERG.

Children:

Karolina born on 4.15.1845 in KÜMBERG, the only child.

XX

*The records of the Schopfheim Church books begin in 1605. Already at that time there were two Güdemann families in Kürnberg - that of Friedlin (Friedrich) Güdemann and that of Jacob Güdemann who married Elsbeth Dannerin. Whether or not they were related to one another, perhaps brothers, cannot now be determined.*

*During The 30 Year War, 1618-1648, and particularly between 1640 and 1648, the record of deaths is very incomplete. Pastor Brodhag, together with his family, fled many times to Basel during these difficult times because of the atrocities of this terrible war, which raged above all in our region. Basel was at that time fortified with moats, walls and bulwarked gates. Also the Count and his family stayed here most of the time in their castle. Today, it houses the Dental Institute of Canton Basel. The dead in Schopfheim/Kürnberg were often buried without the services of the Pastor. When he would return he would perform only christenings and marriages, but not retroactive services for those who had died in the meantime. That was also the case in other churches. That Bartlin Güdemann probably died during this time, if perhaps he was not conscripted into the military service from which he never returned.*

*Today there are no longer any Güdemanns in Kürnberg. From an old address book there were already no Güdemanns in Kürnberg at the turn of the century. They were so numerous from 1605. They have all departed with Johann Georg Güdemann/Anna Trefzerin.*

*The accuracy of the foregoing is certified. Steinen, August 29, 1992.*

*Gustav Gross*



A comparison of the data contained in Herr Gross' letter of August 29, 1992, with that shown on the following pages discloses some discrepancies. Most are minor and may have been caused by nothing more than confusing birth dates with christening (baptism) dates, and dates of death with dates of burial. But one disparity is of major importance, and it requires full clarification.

After the manuscript for this book was almost complete, I made some final reviews of micro-films, rented from the Mormon Family History Library, which contain the Schopfheim church records. While so doing, I stumbled upon the page in the Familien Buch (family book) of the family of our ancestor Johann Jacob, a copy of which is included. From this, the startling and perplexing discovery was made that Johann Jacob's mother was Barbara Bühlerin, not Barbara Greinerin as stated by Herr Gross, and that he was born in 1723, not in 1731. The confusion resulted from two Georg Güdemanns (undoubtedly related) who lived at the same time, and each had a son named Johann Jacob. Apparently Herr Gross was not aware of the Familien Buch page, and he happened to pick the wrong family. In so doing, he listed erroneous ancestors for us starting with Johann Jacob (1731) and extending on back. Thus, our earliest known ancestor is not Friedlin (born before 1605), as shown by Herr Gross, but, rather, is Hans Jacob (1600), as shown on page 2-17.



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2-15



HANS JACOB GÜDEMANN

A citizen of Kürnberg.

**Born:** In 1600 in Kürnberg.

**Died:** October 10, 1678, in Kürnberg.

**Married:** June 27, 1631, to:

**KÜNIGUNDA GREINERIN. . . . . Daughter of:**  
of Zell. Hans Griener  
of Zell.

**Born:** About 1610 in Zell.

**Died:** After 1653 in Kürnberg.

### Children:

Hans - May 22, 1632, to January 22, 1702.

Georg - October 11, 1635, to February 27, 1691.

Anna - June 3, 1638.

Anna - May 1, 1641.

**Margrethe - July 13, 1645.**

**Martinus - May 23, 1647.**

**ULRICH** - December 13, 1649, to June 21, 1729.

**Cüngold - July 23, 1654, to May 30, 1662.**

**ULRICH GÜDEMANN**

A farmer and citizen of Kürnberg.

**Born:** December 13, 1649, in Kürnberg.

**Died:** June 21, 1729, in Kürnberg.

**Married:** January 19, 1680, to:

**CATHARINA SCHNEIDERIN. . . . .** **Daughter of:**  
of Fahrnau. Claus Schneider  
of Fahrnau.

**Born:** February 10, 1657, in Fahrnau.

and

**Died:** February 27, 1714, in Kürnberg.

Margretha Werner  
of Fahrnau.

**Children:**

Cünigunda - November 30, 1680.

Margaretha - March 4, 1684.

**GEORG** - January 25, 1687, to February 19, 1742.

An unnamed child - August 1, 1690, was baptized and died.

Anna - August 1, 1690, to April 29, 1714.

Hans Jacob - May 12, 1694, to March 31, 1771.

Claus - September 26, 1696, to June 13, 1719.

**(JOHANN) GEORG GÜDEMANN**

A citizen of Kürnberg.

**Born:** January 25, 1687, in Kürnberg.

**Died:** February 19, 1742, in Kürnberg.

**Married:** In May 1721, to:

<b>BARBARA BÜHLERIN.</b> . . . . .	<b>Daughter of:</b>
of Schlectbach.	(Hans) Ulrich Bühler
	of Schlectbach.

**Born:** June 29, 1699, in Schlectbach.

and

**Died:** After 1735, in Kürnberg.

Verena Schöpflin  
of Hegelberg.

**Children:**

An unnamed daughter - April 1, 1722, still born.

Verena (a twin) - April 1, 1722, to October 20, 1727.

**JOHANN JACOB** - August 1, 1723, to March 18, 1801.

Johann Georg - September 8, 1726, to May 5, 1805.

Catharina - May 16, 1728, to January 4, 1801.

Nicolaus - September 6, 1730.

Johann Ulrich - July 31, 1732.

Martin - February 17, 1734.

Barbara - January 15, 1736.

**JOHANN JACOB GÜDEMANN**

A Judge and a citizen of Kürnberg.

**Born:** August 1, 1723, in Kürnberg.

**Died:** March 18, 1801, in Kürnberg.

**Married:** March 7, 1752, to:

<b>CATHARINA STOLZIN.</b> . . . . .	<b>Daughter of:</b>
of Kürnberg.	Martin Stolz of
	Kürnberg
	(A metal worker of
	the court).

**Born:** January 27, 1728, in Kürnberg.

**Died:** December 23, 1788, in Kürnberg.

and

<b><u>Children:</u></b>	Margaretha Glatt
	of Kürnberg.

Martin - November 30, 1752, to October 12, 1809.

Georg - December 2, 1753, to March 24, 1824.

**JOHANNES** - January 28, 1755, to May 17, 1827.

Margaretha - May 13, 1757.

Maria - March 1, 1759.

Johann Jacob - March 25, 1761, to February 12, 1827.

Catharina - January 23, 1763, to November 8, 1827.

Bartholomäus - July 26, 1765, to February 22, 1776.

Verena - February 11, 1767, to December 28, 1815.

Friedrich - February 16, 1770, to March 16, 1776.

**JOHANNES GÜDEMANN**

A farmer and a citizen of Kürnberg.

**Born:** January 28, 1755, in Kürnberg.

**Died:** May 17, 1827, in Kürnberg.

**Married:** September 7, 1782, to:

**VERENA TSCHÜDIN. .... Daughter of:**  
of Maulburg. Peter Tschüdin  
of Maulburg.

**Born:** February 11, 1750, in Maulburg.

and

**Died:** August 27, 1812, in Kürnberg.

Katharina Böhlerin.

**Children:**

**FRIEDRICH** - September 30, 1782, to April 5, 1828.

Verena - September 8, 1788, to November 28, 1849.

**FRIEDRICH GÜDEMANN** - (known as Fritz)  
A master tailor in Schopfheim/Kürnberg and a citizen of Kürnberg.

**Born:** September 30, 1782, presumably in Maulburg.

**Died:** April 5, 1828, in Kürnberg.

**Married:** March 31, 1816, to:

<b>BARBARA ZEIHHERIN.</b> . . . . .	<b>Daughter of:</b>
of Eichen.	Johann Georg Zeiher
	Of Eichen
<b>Born:</b> March 5, 1790, in Eichen.	(a master shoemaker).

<b>Died:</b> April 27, 1861, in Kürnberg.	and
	Barbara Küblerin
	from Switzerland.

**Children:**

Johann Georg - November 3, 1816, to July 21, 1893.

**FRIEDRICH** - March 28, 1819, to April 26, 1890.

**FRIEDRICH GÜDEMANN** - (known as Fritz)  
of Kürnberg.

**Born:** March 28, 1819, in Kürnberg.

**Died:** April 26, 1890, in Roanoke Township,  
Woodford County, Illinois.

**Married:** (date unknown) to:

<b>ANNA MARIA MINGER</b> .....	<b>Daughter of:</b>
of Limpach, Switzerland.	Ursus Minger of
	Limpach, Switzerland,
	(a stone mason).
<b>Born:</b> February 14, 1827.	
in Limpach, Switzerland.	
	and
<b>Died:</b> June 18, 1886, in Roanoke Township,	
Woodford County, Illinois.	Anna Barbara Rösch
	of Limpach, Switzerland.

**Children:**

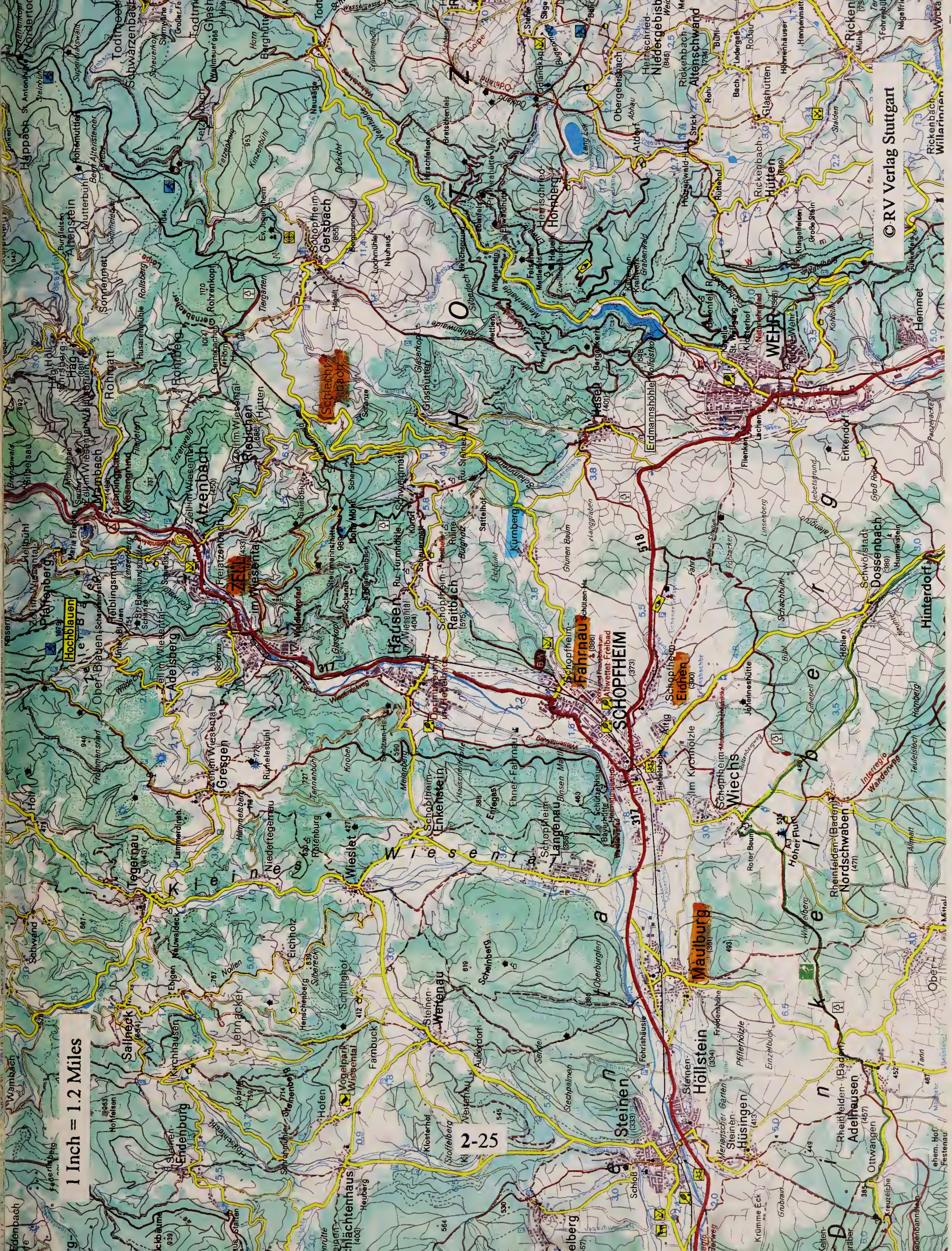
- Joel - May 29, 1855, to November 15, 1932.
- David - January 25, 1858, to March 17, 1949.
- Albert - August 6, 1859, to April 5, 1957.
- Samuel - January 6, 1861, to July 14, 1936.
- Magdalena - May 5, 1863, to April 17, 1948.
- Frederick H. - September 10, 1864, to June 26, 1947.
- Nathan - June 1, 1867, to November 20, 1921.
- Eli - November 15, 1868, to February 1, 1944.
- Ezra R. - May 29, 1871, to November 28, 1934.



1 Inch = 1.2 Miles

2-25

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## SOME RANDOM OBSERVATIONS

1. We now know that our GÜdemann ancestors lived continuously in Kürnberg from the late 16th century until Fritz (1819) departed about 1830. Since no church records were maintained prior to 1605, we will never know for how many previous generations they lived in this little village.
2. Prior to Fritz's departure, all of our forefathers found their brides within four miles of Kürnberg, as shown on the included map. It is interesting that none of them were from the Wehr environs (only three miles away) which was Catholic, or from Hasel (scarcely a mile away) which was in another Protestant church district.
3. It is surprising to observe that Hans Jacob (1600), a Protestant, married Künigunda Greinerin of Zell, three miles to the north, which was under the rule of the Catholic Hapsburgs of Austria. Even more surprising is that the marriage took place in 1631 during the height of the atrocious Thirty Years' War which pitted Protestants against Catholics. It would, indeed, be interesting to know the circumstances which led to this union.
4. Herr Gross points out that the date of death of Bartlin GÜdemann (born before 1605), a relative of our ancestors, is unknown. He speculates that this can be explained by one of two possibilities: (1) he died during the Thirty Years' War at a time when the pastor had fled to Basel, Switzerland, and, therefore, did not receive a burial which was recorded in the church books; or (2) he was a casualty of combat.
5. Johann Jacob (1723) had ten children, three of whom died as adults in 1827; and in 1776 two others had died at the ages of ten and six. Can this be explained by epidemics which may have swept through the region in those years? Hard times!!
6. No record of the death of Barbara Bühlerin, the wife of (Johann) Georg (1687), can be found. Records from 1740 through 1748 are unusually skimpy and illegible. It is not unreasonable to suppose that she died during this period.

7. Georg Güdemann (1687) was born as Georg but is later shown in the family book as Johann Georg. Likewise, his father-in-law was born as Ulrich Bühler but is later shown in the church records as Hans Ulrich.
8. Daughters commonly added “in” to their surnames. For instance, Johann Georg Zeiher was the father of Fritz’s mother, but she was known as Barbara Zeiherin.
9. Martin Stolz, the father-in-law of Johann Jacob (1723), was a Schmied des Gerichts (a metal worker of the court). The German word Gericht commonly refers to a Court of Justice, but that makes little sense when it is combined with Schmied, a metal worker. Possibly, in this case, Gericht refers to a court of a castle, which might mean that he fabricated swords, shields and armor in the service of a castle. This is all the more plausible when we realize that three castles were in the immediate vicinity.
10. Our seven forefathers, beginning with Hans Jacob (1600) and ending with Fritz (1819), lived an average of over 68 years. This was during a period when life expectancy was considerably less than today.
11. Today there is no Güdemann living in Kürnberg. Herr Gross was quite astounded at this in view of the prominence of Güdemanns down through the centuries. (It would later be learned that the last Güdemann, a second cousin to Fritz, died in 1901.)
12. Except for Fritz (1819), the ancestor I would most like to have known is Hans Jacob (1600). He lived through the adversities and dangers of the Thirty Years’ War, and the plague which coincided with it, to the extended age of 78. He married during the war and had eight children, the seventh being Ulrich (1649), our ancestor, who was born the year after the war ended. He and his wife Kündigunda, who also survived that most difficult time, had to be courageous and hardy people.

13. The meaning of the German words from which were derived the family names of the brides is interesting. Where more than one meaning is shown, our first ancestor who adopted the name would have been named for one of the descriptions, not, necessarily, for the combination of them. The most probable meaning, in my opinion, is underscored.

**GRIENER:** A grinner; a scolder; a whiner; a troublemaker.

**SCHNEIDER:** A tailor.

**WERNER:** A protector of an army or a group.

**BÜHLER:** A suitor; to make love to; to strive for.

**SCHÖPFLIN:** A small or unimportant citizen of Schopfheim; a person who scoops or ladles a liquid; top of head or forelock.

**STOLZ:** Proud; insolent; arrogant; conceited; stately.

**GLATT:** Good looking; smooth; slick.

**TSCHÜDIN:** A person with shaggy hair.

**BÖHLERIN:** Probably a spelling variation of Bühler (see above).

**ZEIHER:** An accuser or fault finder.

**KÜBLERIN:** A maker of barrels, buckets and vats.

**MINGER:** The earliest known spelling of the name was Minder which means minor or inferior. Also, it could be derived from a French-Swiss word for Miner.

**RÖSCH:** A brave person; a sharp person, course, brittle.





# Chapter Three





## More On His Birthplace And Name

In the late 1960s, my father Dave T. Gudeman and Jess Leman corresponded in an effort to collect information on Fritz Gudemann and the history of the family. We are indebted to these two grandsons, and others who cooperated with them, for keeping alive the flickering interest in this subject. The included history, "The Frederick Gudeman Family," written by Jess, is one of the fruits of their labor. Jess and Dad made a conscientious and diligent effort to provide accurate information and worked with, what they believed to be, the most reliable information available to them at the time. Unfortunately, however, some of Jess' history is not entirely accurate.

On a trip to Illinois and Indiana in 1992, I discovered that, through the years, it had been freely copied and widely distributed. At that time, it became clear to me that some of its discrepancies should be addressed, for which purpose this chapter has been written.

At some point in time, it was declared (and is so stated in Jess' history) that Fritz was from Baden Baden. This had been repeated so often and over such a long period of time that it has become near "etched in stone."

Presumably, this was intended to refer to Baden-Baden, a city in the Duchy of Baden (later to become a state of Germany), far to the north of Schopfheim and Kürnberg. It is virtually impossible, however, that Fritz could have been born in Baden-Baden, Baden. At the time of his birth, this city and environs, as indicated by the Mormon Family History Library, was solid Catholic. (By now, of course, that is no longer the case.) A Catholic Fritz decidedly was not. Furthermore, no one with the name Gudemann was listed in that region at that time. The version of the name in the Baden-Baden region was consistently spelled "Gutmann."

As discussed in Chapter One, while leafing through Dad's records, I discovered a reference to Schopfheim as being a possible place of Fritz's birth. In November 1992, my wife Maria and I had an enjoyable visit with Jess Leman in Peoria. During the course of the conversation, I mentioned this reference to Schopfheim in Dad's notes. Jess responded that he, too, as a boy, recalls that

Schopfheim was mentioned in family discussions as a city which had some connection in the life of Fritz in the old country.

Max Nauman of Portland, Oregon, is a grandson of Carolina (Güdemann) Hellweg, Fritz's niece. His mother Minnie had some correspondence with relatives in Germany, but, curiously, only with the Hellwegs and none with the Güdemann side of her family. She (Minnie) kept an address book in connection with her correspondence. In this notebook the significant notation is found that her mother (Carolina) "was born near Schopfheim in Baden."

So we can be completely sure that both Fritz and Carolina were born in Kürnberg (near Schopfheim), Baden, as is recorded in the church books in Schopfheim.

But we should not feel too badly about this confusion. The Herbst family of Roanoke, Illinois, experienced a similar misconception. It had long been accepted as fact that the Herbst family roots were also in Baden Baden. It was only within the last few years that Norene Herbst learned that her family came from Höllstein, Baden, a small village only six miles down the road from Kürnberg.

Another bit of confusion relates to his name. Was he Frederick or Fritz? Fortunately, this question can be answered easily. We can "consult" the very best possible authority on the subject -- with him, himself. He always, with only one known exception, signed his name as Fritz Güdemann.

On legal documents, such as warranty deeds and mortgages, others would often fill in his name as being Frederick (or some other spelling). However, when he signed the documents, he would turn right around and sign them "Fritz Güdemann." It was as though he was saying, "You may think of me as Frederick and you may call me Frederick (much as is still being done over 100 years later) but I am really Fritz."

## The Frederick Gudeman Family

In the year 1851, Frederick Gudeman, age 32, and his bride, Anna Marie Minger 24 years of age, left home and friends in Baden Baden, Germany to brave the new world and seek their fortune in America. They spent weeks crossing the ocean by sailboat. Settling near Morton, Illinois, in a little village called Dillon, Grandfather Frederick took up blacksmithing in the town of Morton. Their three eldest children, Joel, David and Albert were born in this their first home in the new country. From here the little family moved to Partridge Township near Metamora, Illinois and began farming. Samuel, Magdalena, Nathan, Frederick Jr., Eli and Ezra, in the order mentioned, were all born on this farm. It is interesting to note that Joel and Ezra, the youngest, were both born on May 29, just 16 years apart.

The Engels, Bittners, Belsleys, Greybills and Schurtters were some of the friends and neighbors of the Gudemans. That these simple farm folk were closely knit in the bond of friendship can be seen from reading an old diary kept by a Miss Greybill, who was the family's school teacher as well as friend and neighbor. Following are some excerpts from this old diary which are pertinent to the Gudeman family.

Sept. 13, 1869	I kept house for Mrs. Gudeman while she went to the funeral of her brother John's child.
Sept. 31, 1869	Helped Mrs. Gudeman on a dress for Lena.
Aug. 27, 1870	Cut a pair of pants for Nathan.
Mar. 26, 1872	Sammie, Lena and Fred came over this afternoon.
May 7, 1872	Joel was baptized.
May 12, 1872	Kept house for Mrs. Gudeman while they all went to church; David was baptized.
June 18, 1872	Picked cherries today, Sammie and Albert helped.
Sept. 3, 1872	Finished Nathan's pants. Went to Peoria with Mr. Gudeman. At the stationery we bought a dozen German singing books for \$5.00.
Oct. 6, 1873	Joel and David cleaned our well.
Oct. 15, 1873	Went out on the prairie with Mr. Gudeman to use the needles on cousin Amelia.
Nov. 7, 1873	Finished dress for Lena.
Nov. 8, 1873	Finished Sammie's and Albert's waists and began on some stockings for Ezra.

Nov. 10, 1873 Cut out little coat for Nathan.  
 Nov. 11, 1873 Cut out coat for Fred.  
 Nov. 12, 1873 Cut out coat for Eli.  
 Nov. 24, 1873 Joseph and Joel butchered our hogs; Lena helped.  
 Nov. 29, 1873 Father went to Lemans.  
 Nov. 16, 1876 Helped pick turkeys at Gudemans.  
 Nov. 17, 1876 David and Albert went to Peoria with the turkeys.  
 Apr. 18, 1876 Lena Gudeman and I went to town. I bought 12 yds. of calico at 8¢ the yard, and 6 yds. of muslin at 11¢. I went home with Lena and cut out 2 bonnets for them.

For this devout little group of Apostolic Christians to build a church at that time was altogether prohibitive, economically speaking, so they held church services in the different homes. Sometimes when the weather was fine and they expected a big crowd, the barn was pressed into service to give them more room. This of course always necessitated much preparation on Saturday as the barn, having been used as such all week, had to be thoroughly swept and cleaned so as to be fit for church on Sunday. Also batch after batch of bread had to be baked, as all the folks stayed for a noon lunch and the afternoon services. The barnyard fowls, being indignant at having been routed from their own private domain, would sometimes come clattering back into the barn during the service. If they caused too much disturbance someone would shoo-shoo them back out and church would go on. The Bittners and Gudemans having the largest barns played church host most often.

This grandfather Gudeman, (Fritz as he was fondly called) must have been a boon to all the neighborhood. Being a kindly man with great versatility all of the neighbors soon began a trek to his door. He was asked to fix a clock, pull a tooth, treat a sick cow or cure a lame horse. Needing no license of any kind in those days it was not unusual for him to also treat people, in cases where they called on him to relieve pain etc. For instance we noted in the diary that the writer said at one place she went with Mr. Gudeman to use the needles on cousin Amelia. These needles (called schrepfer in German) were an early method of giving relief of high blood pressure. It consisted of a tubular gadget with many very sharp needles attached to a spring inside the tube. This was pressed against the patient's arm, the spring pulled back, then released to pierce the flesh. This drew blood freely and of course relieved the pressure for a time. The writer has in his possession these self-same needles which grandfather used.

The farm prospered. The family grew up and the progressive Gudeman family began thinking of a bigger and better farm. So amid much shaking of the heads, and many dire predictions, grandfather bought a farm one mile north of Roanoke, Illinois for (if I err not) \$67.00 per acre. To pay this (then) fabulous price for land, and so far away from all the home folks was a bold venture indeed, and presaged certain bankruptcy. But again they prospered, and it was here they finished out their working days on earth.

Grandmother was stricken with a severe and crippling case of rheumatism, rendering her a wheel chair invalid for the last three years of her life. She was tenderly cared for by her daughter Lena (my mother) until death claimed her on June 18, 1886, at the age of some 59 years. Grandfather followed her in death at the age of 71 years on April 16, 1890.

Both of these grandparents Gudeman, lie sleeping in the little country cemetery of the Apostolic Church, about 3 miles southwest of Roanoke, Illinois. It seems quite fitting that their tombstones are but small markers, hewn out of native stone, with simply the initials F.K.G. and A.M.G. neatly carved thereon by their son David.

Submitted by  
Jess A. Leman  
1322 N. Sheridan Rd.  
Peoria, Illinois 61606  
August 20, 1969.



There is one exception to this -- and it is well worth mentioning. It is a classic example of the saying, "The exception proves the rule." It went like this. In 1881 Fritz bought a certain parcel of land, the warranty deed of which showed his name as Frederic Gudemann. In 1889, when he sold this land to his son David, the deed listed him as Frederick Gudeman, but, as usual, he turned right around and signed it "Fritz GÜdemann." It was soon discovered that there was an omission in the description of the land; and the deed was returned along with a corrected deed, with the instructions to "Please have your father sign his name Frederick Gudeman." Essentially, what was said is, "Since the deed needs to be signed again anyhow, it just as well be signed to more nearly match the name under which the land was purchased eight years earlier." Fritz was so accustomed to signing his name as Fritz that on the back of the letter he wrote "Frederick," as though he was practicing before signing the corrected deed. A copy of this deed is included. It is of special interest because it contains the only known instance that he signed his name as Frederick. It is most interesting to observe that, even here, he persisted in signing his surname as GÜdemann -- in spite of the request to sign it as Gudeman.

Late in life, one year prior to his death, one of the big events in Fritz's life occurred. After 35 years in America he was naturalized; and we find that he was naturalized with the name "Fritz," as is shown on the included Certificate of Naturalization. Although not too significant, it is interesting to observe that his last name is shown as Gudeman, rather than GÜdemann. We must bear in mind that this was done in his old age, when he was not in the best of health; and he was, undoubtedly, accompanied by a son (who had already changed his name to Gudeman) who may have submitted his father's name to the naturalization authorities. Also, it's feasible that Fritz deemed it advisable to anglicize his name on this one occasion when he was in the process of becoming a citizen of the United States of America.

Note: Fritz was naturalized in the courtroom where Abraham Lincoln had argued cases at the Metamora Courthouse from 1845 to 1857, when he traveled as a lawyer on the Eighth Judicial Circuit of Illinois. The old courthouse, today, serves as an interesting museum.

Incidentally, there is nothing to substantiate that Fritz had the middle initial "K," as is shown on the grave marker which his son David chiseled out. It has been suggested that David simply picked a letter at random so that there would be three initials to balance the three initials "AMG" on the nearby headstone of his wife.

Another confusion concerns the name of Fritz's wife. Clearly, she was born as Anna Maria Minger. It is not unusual, however, to find that others often referred to her by such other names as Ann, Mary, Marie, etc. But it is evident that she preferred the name Maria -- she consistently signed her name as Maria Güdemann throughout her married life.

This Indenture Witnesseth that the Grantor Frederic Gudeman  
a widower

of the Town of Roanoke in the County of Woodford  
and State of Illinois for and in consideration of the sum of

Four Thousand Five hundred  
(4500<sup>00</sup>) Dollars in hand paid, CONVEY and WARRANT to

David Gudeman  
of the Town of Roanoke County of Woodford  
State of Illinois the following described Real Estate to-wit:

The west half (W<sup>1</sup>/<sub>2</sub>) of the Northeast  
Quarter (NE<sup>1</sup>/<sub>4</sub>) of Section Twenty seven (27)  
Town Twenty seven (27) North, Range one west of  
the Third (3<sup>d</sup>) Principal Meridian  
Containing Eighty (80) acres  
being the same acre or less

situated in the County of Woodford in the State of Illinois, hereby releasing  
and waiving all rights under and by virtue of the Homestead Exemption laws of this State.

DATED this Fifth day of February A. D. 1889

Frederic Gudeman

SEAL

SEAL

SEAL

SEAL



Established 1866

M

*C. C. & C. M. Anthony Bankers.*  
*Illinois Farm Loans.*

422 &amp; 424 Main Street.

*Peoria, Illinois.*

Feb. 14, 1889

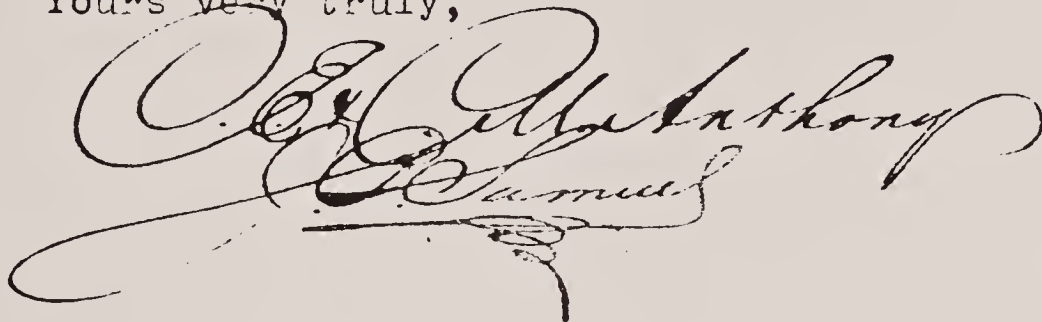
David Gudeman, Esq.,  
Roanoke, Ill.

Dear Sir:- We have had your abstract of title extended, and it shows a deed from Fritz Gudeman to yourself, which describes the land incorrectly, omitting the township.

We have prepared, and enclose herewith, a new deed, which please have executed by your father and send it to us, and we will have it recorded with the other papers. Please have your father sign his name Frederick Gudeman, and have it acknowledged before a notary public. Of course if you take it before the same man who made the other deed, he should not charge you for it. Please give the matter your early attention and forward the deed as soon as possible. We will send the papers in ample time to get you the money by the 1st of March.

Yours very truly,

E





This Indenture Witnesseth.

THAT THE GRANTOR

*Frederick Gudeman who is a widower*of the *Town of Roanoke* in the County of *Woodford*  
and State of *Illinois*

for and in consideration of the sum of

*Forty five hundred (\$4500) dollars*

in hand paid, CONVEY AND WARRANT to

*David Gudeman*of the *Town of Roanoke* County of *Woodford* and  
State of *Illinois* the following described real estate to-wit:

*The West half of the North East Quarter  
of Section Twenty Seven (27) Township Twenty  
Seven (27) North Range One West of  
the Third Principal Meridian  
Containing eighty (80) acres more or less.*

*This deed is made to correct a deed by and  
between the parties hereto dated Feb 5th  
1889 and recorded in Deed Record 52 page  
144 of the records of Woodford County Ill.  
in which deed the Township in which  
the land above described is located was  
omitted. Said premises are*

situated in the County of *Woodford* in the State of *Illinois*

hereby releasing and waiving all rights under and by virtue of the Homestead Exemption Laws of this State.

DATED this

*fourteenth* day of *February* A. D. 18*89**Frederick Gudeman*

SEAL

SEAL

SEAL

SEAL





Be it Remembered, That on the Fourteenth day of March in the year of our Lord, One Thousand Eight Hundred and eighty nine personally appeared before the Honorable Walter S. Gibson Presiding Judge of the County Court of the County of Woodford and State aforesaid (the same being a Court of Record, having and exercising common law jurisdiction, a Seal and a Clerk, and sitting judicially for the dispatch of business at the Court House, in Metamora in the County aforesaid,

Fritz Gudeman an alien, above the age of Twenty-one Years, and applied to the said Court to be admitted to become a naturalized citizen of the United States of America, pursuant to the several Acts of Congress heretofore passed on that subject; and the said applicant having thereupon produced to the Court record testimony showing that he has heretofore reported himself and filed his Declaration of his Intention to become a citizen of the United States, according to the provisions of the several Acts of Congress, and the Court being satisfied as well from the oath of the said applicant as from the testimony of

B. F. Steid and G. R. Wilson who are known to be competent witnesses, that the said applicant has resided within the limits and under the jurisdiction of the United States, for at least five years last past, and at least one year last past within the State of Illinois; and that during the whole of that time he has behaved himself as a man of good moral character, and appeared to be attached to the principles contained in the Constitution of the United States, and well disposed to the good order, well-being and happiness of the same; and two years and upward having elapsed since the said applicant reported himself and filed his Declaration of his Intention as aforesaid, IT WAS ORDERED that the said applicant be permitted to take the oath to support the Constitution of the United States, and to renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state and sovereignty whatever, and more particularly all allegiance which he may in anywise owe to the Sovereign of Germany

whereof he was heretofore a citizen or subject, which said oath having been administered to the said applicant by the Clerk of said Court, it was ordered by the Court that the said applicant be admitted to all and singular the rights, privileges and immunities of a naturalized citizen of the United States, and that the same be certified by the Clerk of this Court, under the seal of said Court, accordingly

STATE OF ILLINOIS, }  
COUNTY OF Woodford } ss.

I, John Leys  
Clerk of the County Court of said County and State, do hereby certify the foregoing to be a true and correct copy of the Records of said Court.



IN TESTIMONY WHEREOF, the Seal of the said Court is hereto affixed, at the Clerk's Office in Metamora this 14<sup>th</sup> day of March A. D. 1889 and of the Independence of the United States the one hundred and 113<sup>th</sup>

3-15

John Leys Clerk.  
By \_\_\_\_\_ Deputy.





# Chapter Four





## Original Schopfheim Church Records

When we were in Schopfheim in 1993, my wife Maria and I obtained copies of original GÜDEMANN family church records, copies of which are included. The following are translations of those records.

### BIRTH

*On the Twenty Eighth of March, 1819 - March 28, 1819 - at Twelve o'clock Noon, was born in Kürnberg and on April 4 was christened, a male child by the name of*

*Friedrich, whose parents are:*

*Friedrich GÜDEMANN, Citizen of Kürnberg, and Barbara Zeiherin.*

*Godparents:*

- 1) Hans Jerg, a Citizen of Kürnberg, son of Georg GÜDEMANN.*
- 2) Freidrich Wagner, a Citizen and Farmer of Eichen.*
- 3) Verena, daughter of the deceased Hans GÜDEMANN of Kürnberg.*
- 4) Anna Magdalena, daughter of Hans Jerg Zeiher of Eichen.*

*Schopfheim, April 4, 1819*

*T. G. Meyer, Vicar*

\*\*\*\*\*

This is the birth certificate of Fritz. The godfather Hans Jerg GÜDEMANN was the same Johann Georg who witnessed his father's marriage. The godmother Verena GÜDEMANN was Fritz's aunt.



# 1819. Geborne

Namen.

Zahl und Ort.

Namen.

17.  
Kürnberg

Am acht und zwanzigten März Tausend acht  
Hundert und neunzehn - 28. März 1819 -  
Mittags um zwölf Uhr wurde in Kürnberg  
geboren und am vierten April ej. a.  
getauft ein Kind männlichen Geschlechts Namen:

**Friedrich**, dessen Eltern sind:

**Güdemann**.

**Friedrich Güdemann**, Bürger zu Kürnberg,  
und Barbara Ziefnerin.

Taufzeugen:

1. Jacob Farg, des Bürger von Kürnberg Jacob Güdemann Sohn.
  2. Friedrich Wagner, Bürger und Bauer von Ziefen.
  3. Karoline, geb. Farg, des Güdemann von Kürnberg Tochter.
  4. Anna Magdalena, des Jacob Farg Ziefner von Ziefen Tochter.
- Schöfflein, am 4. April 1819. T. G. Mejer, vel.

18.  
Kaitbach

Am ein und dreißigten März Tausend acht  
Hundert und neunzehn - 31 März 1819 - Nach  
halb zwölf Uhr wurde zu Kaitbach gefällig geboren,  
und am achten April ej. a. getauft:

**Maria Verena**

**Schmidtin**.

des Eltern sind: Carl Friedrich Schmidt, Bürger  
von Kaitbach, und Catharina Grämerin.

Taufzeugen:

1. Martin Grämer, Abammelter und Wirth von Gafel.
  2. Gustav Hölz, des H. F. Hölz von Gafel Sohn.
  3. Jacob Farg Grämer, Bürger und Müller von Linnach.
  4. Catharina Farg, Carl Friedrich Schmidt von Kürnberg Tochter.
  5. Anna Maria, des Jacob Schmidt von Kürnberg Tochter.
  6. Karoline Grämerin, des Jacob Farg Tochter von Linnach in der  
Schönung Kaitbach.
- Schöfflein, am 8. April 1819. T. G. Mejer, vel.

19.  
Schopstheim

Am ein und dreißigten März Tausend acht  
Hundert und neunzehn - 31. März 1819 -  
Nachts gegen zwölf Uhr wurde zu Schopstheim  
geboren und am ersten April  
ej. a. getauft: **Maria Elisabetha**

Nota: Nach der  
eigentlich: Schopstheim  
am ersten April  
ej. a. getauft:  
Geb. Meier, Grämerin

Am ersten April  
ej. a. getauft:  
Geb. Meier, Grämerin

des Eltern sind: Gebhardin, Tochter des  
Gebhardin, ehemaligen Bürger  
von Linnach.

Taufzeugen:

Beoretz

Schmidtin  
& 30. Juni  
1839.

Sper.

Gerechtigkeit  
des Kaitbach.



**MARRIAGE**

*On March 31 were consecrated and joined in marriage, Friz GÜDEMANN, born on September 30, 1782, a Citizen and Master Tailor of KÜRNBERG, a son of Johannes GÜDEMANN, a Citizen of KÜRNBERG, and the deceased Verena Tschüdin.*

*and*

*Barbara Zeiherin of Eichen, born March 5, 1790, daughter of Johann Georg Zeiher, a Citizen and Shoemaker of Eichen and the deceased Barbara Küblerin.*

*Witnesses were: Johann Georg GÜDEMANN, Citizen of KÜRNBERG, and Jakob Zeiher, Citizen of Eichen.*

*Schopfheim, March 31, 1816.  
J. W. Hitzig*

\*\*\*\*\*

This is the marriage certificate of Fritz's father, born as Friedrich but shown here as Friz. The witness Johann Georg GÜDEMANN was his first cousin.



Leigefagard

Dreher  
und  
Sängerin

Kozler  
und  
Leiherrin

Greiner  
und  
Frigin

1816

Salig Gebraute und Leigefagard

Heu

Wozfame

Den 2ten Februar wurden ehelich getraut und eingetraget: Johann Friedrich Schmidt, 2. ledige Gradist der hier, eine Frau weiß Carl Osef Schmidt der yungere Bruder der hier, geboren A. 1788 den 20ten Februar, und mit ihm Maria Catharina Meierin, weiß haben Mainat der hüngel in Wiest und der weiß Barbara Keyler Tochter, geboren A. 1798 den 28ten febr. Jüngere waren: 1, Sebastian Pfizflin, Koffgaber, 2, Carl Osef, beide aus Wozfame. Wozfame den 2ten febr. 1816. Hefzig.

Schmidt  
und  
Meierin

Wiest

Den 4ten Februar wurden ehelich getraut und eingetraget: Johann Jacob Kristen, geboren 1756 den 9ten febr, eine Frau Johann Georg Kristen der hüngel und Wiest in Wiest und der weiß Anna Ananiasen, und mit ihm Maria Catharina Meierin, geboren 1790 den 19ten febr. eine Tochter weiß Johann und Margat der Wiest und der weiß Maria Jüngere waren: 1, Johann Georg Grot, 2, Johann Michel Meier, beide der Wiest. Wozfame den 4ten febr. 1816. Hefzig.

Kristen  
und  
Meierin

Kürnberg

Den 31ten März wurden ehelich getraut und eingetraget: Fritz Gudemann hüngel und Pfizflin in Kürnberg, eine Frau Johann Gudemann hüngel der Kürnberg und der weiß Barbara Pfizflin, geb: 1782 den 20ten febr. Wozfame. Jüngere waren: Johann Gudemann hüngel der Kürnberg und Jacob Gudemann hüngel der Kürnberg. Wozfame den 31ten März 1816. Hefzig.

Gudemann  
und  
Leiherrin

Kürnberg

Den 10ten April wurden ehelich getraut und eingetraget: Fritz Sütterlin der hüngel in Kürnberg und Anna Maria Gieseler, eine Tochter weiß Josef Gieseler der hüngel in Kürnberg, geb: 1760. Jüngere waren: Johann Gieseler der hüngel in Kürnberg und Jacob Gieseler der hüngel in Kürnberg. Wozfame den 10ten April 1816. Hefzig.

Sütterlin  
und  
Greisin



## DEATH

*No. 28, deceased in 1827 on the 17th of May in Kürnberg. Schopfheim. On the 17th of May 1827 at 10:30 p.m. a certain*

*JOHANNES GÜDEMANN*

*A local widowed Citizen and Day Laborer died in Kürnberg and was buried on the 19th of this month at 4:30 in Fahrnau. He was 72 years, 11 months and 12 days old.*

*Christened: January 29, 1755.*

*Parents: Johann Jacob Güdemann, a Citizen and Farmer of Kürnberg and Catharina maiden name Stolz.*

*Witnesses of this funeral were:*

- 1) Johann Georg Greiner, the Weaver... and Farmer.*
- 2) Johann Jacob Fritz, Day Laborer and Night Watchman.*

\*\*\*\*\*

*This is the death certificate of Fritz's grandfather Johannes Güdemann.*



1827.

Gestorbene?

St. 17. Mai 1827.

Kunberg

No 28.) Herzogin in ganz Ewigkeit. Die  
Kaiserin Elisabeth von Preussen mit  
Anwesenheit der Kaiserin Elisabeth von Preussen  
10. Hofe, nach in der Kaiserin Elisabeth von Preussen  
Kunberg, mit Anwesenheit der Kaiserin Elisabeth von Preussen  
Abreise 5. Hofe zu Kaiserin Elisabeth von Preussen  
zu Kaiserin Elisabeth von Preussen.

Johannes Gudemann

Gudemann

et 12. J. M. Kaiserin Elisabeth von Preussen  
zu St. 29. Januar 1755.

Lebensdaten: Kaiserin Elisabeth von Preussen  
Kaiserin Elisabeth von Preussen  
Kaiserin Elisabeth von Preussen

Kaiserin Elisabeth von Preussen

1. Kaiserin Elisabeth von Preussen, Kaiserin Elisabeth von Preussen
2. Kaiserin Elisabeth von Preussen, Kaiserin Elisabeth von Preussen

Kaiserin Elisabeth von Preussen 19. Mai 1827.

Kaiserin Elisabeth von Preussen



## DEATH

*No. 20 deceased in 1828 on the 5th of April in Kürnberg. Schopfheim. On the 5th of April 1828 at 1:30 p.m. a certain*

*FRITZ GÜDEMANN*

*a local Citizen and Tailor of Kürnberg died and was buried on the 7th of this month at 2 p.m. in Fahrnau. He was 45 years, 6 months and 6 days old.*

*Born: Sept. 30, 1782, presumably in Maulburg.*

*Parents: Johannes Güdemann, a Citizen and Day Laborer from Kürnberg and Verena maiden name Tschüd from Maulburg.*

*Witnesses at this funeral were:*

- 1) Johannes Greiner, a Citizen and Tailor.*
- 2) Johann Georg Güdemann, a Citizen and a Farmer, both from Kürnberg.*

\*\*\*\*\*

This is the death certificate of Fritz's father.



25. April

Kürnberg

N<sup>o</sup> 20. Postquam in fessis suis confectis  
 etiam fuit etiam etiam etiam etiam  
 fuit etiam etiam etiam etiam etiam  
 in der Fühlgenenue. Fühlgenenue etiam etiam  
 fuit etiam etiam etiam etiam etiam  
 fuit etiam etiam etiam etiam etiam  
 fuit etiam etiam etiam etiam etiam

Fritz

Гусетанъ

rel 45.7.6.17.6.29

nat: 7. 30. Augster 1782. kaiserlich: Mährisch  
Lehn: kais: Joseph: 2. Österreichischer u. ung.  
Kron: gr: Erbherzog mit kais: Komman: nat:  
Hof: in Wien

Frage der Herrschaft:

1) Johann Gruner, Dräger u. Binder  
2) Johann Georg Rüttemann, Dräger u. Binder  
hier zu binden

Bozeman 7 April 1828.

1. Polyporus Lenticularis Hartig



**FAMILY RECORD**

Kürnberg

*Johannes Güdemann, a Citizen and Farmer*

*Born January 29, 1755.*

*Died May 17, 1827.*

*Father: Johann Jakob Güdemann, deceased.*

*Mother: Katharin Stolzin.*

*and Verena Tschüdin, died August 27, 1812, at 7 o'clock in the evening.*

*Born February 11, 1750.*

*Father: Peter Tschüdin, deceased.*

*Mother: Katharina Böhlerin, deceased.*

*Married September 7, 1782.*

*Children:*

*Fritz: September 30, 1782, married.*

*Verena: September 8, 1788, married to Johannes Greiner,  
Tailor in Kürnberg.*

\*\*\*\*\*

This is the record of the family of Fritz's grandfather Johannes Güdemann. In those days a separate page was maintained for each family in the village. Johannes was born on January 28, 1755, and was christened on the following day.



**FAMILY RECORD**

*Friz GÜdemann, Tailor*

*Born September 30, 1782.*

*Died April 5, 1828.*

*Father: Johannes GÜdemann, Farmer.*

*Mother: Verena Tschüdin from Maulburg, deceased.*

*Married on March 31, 1816, to*

*Barbara Zeiherin of Eichen.*

*Born on March 5, 1790.*

*Died on April 27, 1861.*

*Father: Johann Georg Zeiher, Shoemaker.*

*Mother: Barbara Kübler, from Switzerland, deceased.*

*Children:*

*1) Johann Georg, born November 3, 1816.*

*2) Friz, born March 28, 1819, a single man.*

\*\*\*\*\*

This is the record of the family of Fritz's father, shown here as Friz GÜdemann. It shows that Fritz's mother died in 1861. It is doubtful that he knew of her death until his contact with his niece Carolina, many years later in Illinois.



## FAMILY RECORD

*Johann Georg GÜdemann, Farmer  
Born November 3, 1816.  
Father: Fritz GÜdemann, Tailor.  
Mother: Barbara Zeiher of Eichen.*

*Married on December 26, 1844, to  
Anna Eva Trefzer.  
Born: January 11, 1820.  
Mother: Verena Trefzer.*

*Child:  
Carolina, born April 15, 1845.*

\*\*\*\*\*

This is the record of the family of Fritz's brother Johann Georg. We see here that he had only the one child, Carolina, who emigrated to America.



۵۰

Nat. 29 Roman. 1755. Denat. 17<sup>th</sup> May 1827.  
P. 188. *Epitaphium*.

Mat. July Pulzint.

Nov. 11. 1750.

Q. At. *Lupinus Leguminos.*

Mat. Phil. Collins +.

Msps: 7 Sept. 1782. 20 lines. 1000

(Linden.)

Sept 30<sup>th</sup> 1782. Despatched.

July 30<sup>th</sup> 1782. Desfranchet.  
 June 8<sup>th</sup> 1788. Desfranchet on Zosteris Germinis, in  
 Pisanis in Kewbury vide pag. 816.

not. 2 Aug. 1816.

P. Fritz Ei. Inverness, Alaska

Dr. Charles J. Smith n. B. G.

cop. in 26. Jy 1846 mit

Amesbury, Mass.

Feb. 11<sup>th</sup> 1820.

Mr. Moore & Tappan pay B.H. Robt.

Quinta

1) *Enonyma*, nat. 15 July 1845.

nat. 30. Sept. 1782. den. 5. April 1828.

Mid: Johannes Ge. Kuenen, brew

Med. wif. Hermann Effe, d. h. M. u. b. g. y.

Copied by J. B. Peterson 1816...

Christiana Gaebele San Rafael

net: 5. May 1790. F. H. Aguel 1861.

Чит: Зубен Гавриль Зайков, Писарев.

Kriegs- u. Friedenszeit. Kriege, d. d. d. d.

Revised:

1. *Polium graveolens* nat: 3. Nov. 1876.

2, Fritz, nat: 1879, 1879 (early!)





# Chapter Five





## Passports and Arrival in America

Prior to our 1993 trip to Europe, I searched for several months in the local library to find some record of the arrival of Fritz and Anna Maria GÜdemann in America. This effort involved studying books which contain compilations of immigrants' names, as well as checking micro-film rolls which have been copied from ship manifests.

The best available family hearsay had it that they had arrived in the spring of 1851. So, it was only natural that I concentrated my attention on ship arrivals of about that time.

After considerable time spent in studying records of ship arrivals in New York, Boston, Philadelphia, Baltimore and New Orleans, I found nothing conclusive. However, I did stumble upon a listing which was tantalizingly close to what I was looking for. It is shown as:

Gudermann, Frederic, 33 years old, from Switzerland

and the next name is shown as:

Haider, Anna Maria, 26 years old, from Switzerland

They embarked at Le Havre, France, on the sailing ship *Van Cluse*, and arrived at New York on November 15, 1853.

The spelling of Gudermann is no great problem. The omission of the umlaut over the "u" is understandable and it is not uncommon, even today, for others to insert an "r." As for the age of 33 -- close enough. Fritz was born in 1819. Emigrating from Switzerland is correct. Although Fritz was born in Baden and never became a citizen of Switzerland, he married Anna Maria there just before departing for America. As for Anna Maria's age of 26 -- just right. She was born in 1827. But I had to dismiss this possibility for two reasons: (1) the family hearsay that had them arriving in America in 1851, not in 1853; and (2) Anna Maria's last name being shown as Haider (as near as it can be read on the film).

The archives in Bern, Switzerland, hold the records of passports which were issued to emigrants from Canton Bern, where Limpach, the hometown of the Minger family, is located. It is there that my wife Maria and I were most gratified to find the record of the passport which had been issued to Anna Maria. It is listed as entry No. 2080, issued on September 5, 1853, at the neighboring village of Fraubrunnen. Only one other passport was issued on that day, and that was not to a Minger. This record provides a detailed description of Anna Maria -- 4'9 1/4" tall, brown eyes, oval face, etc.

With the discovery of this passport, the arrival of the ship *Van Cluse* at New York on November 15, 1853, took on new significance and deserved renewed consideration. The time between September 5, when the passport was issued, and November 15, when the *Van Cluse* docked at New York, was 71 days. This is an ideal time lapse for Fritz and Anna Maria to prepare for their departure, to travel through Switzerland and France to Le Havre, to arrange for their passage, and to sail across the Atlantic.

However, this still left the problem of Anna Maria's last name being listed as Haider. Although there is no positive explanation for this, there is rationale which might help to account for it.

I contacted the American Genealogical Lending Library in Utah for assistance. I asked a lady who regularly works with immigration records to study the *Van Cluse* manifest and to give me her opinion. A few days later she called back with her observations. She said that the *Van Cluse* manifest is one of the most unusual that she has seen; that it contains, what appears to be, many errors; and that the person who prepared it did not seem to know what he was doing. In view of this, she believes that the name Haider is simply an error.

After talking to her, I again studied the manifest -- this time with more scrutiny. I, too, discovered what appears to be inconsistencies. In a well organized manifest all members of a family are grouped together. Not so with the *Van Cluse* manifest. For example, the first three persons listed are Bausingers, then a Bayer, then another Bausinger, then a Haug, then another Bausinger, then a Maurer, and finally the last Bausinger, a nine-year-old boy. All the Bausingers were from Baden and were obviously traveling as a family. Also, of the 300 passengers, 130 surnames are listed only one time (such as

Gudermann and Haider), which would indicate that they were traveling without spouses or other family members. The vast majority of these were young adults of marriageable ages, and it does not seem credible that so many would be traveling without mates or other relatives. Also, a three-year-old boy by the name of Fink is shown as traveling alone. It is unthinkable that a child of that age would be sent on such a voyage without a parent. I have to agree with the genealogist in Utah -- the person who prepared the *Van Cluse* manifest was quite inexperienced or, perhaps, simply careless.

There is yet another possibility. While Maria and I were at the Bern Archives, one of the associates referred to a dictionary of old Swiss words and found one which is spelled suspiciously like Haider. It had several meanings, one of which was "a little woman." There is this possibility, remote as it might seem, that the word was used colloquially for "wife." In such a case, Fritz, after giving his name, may have given the name of Anna Maria and referred to her as his wife, using this old Swiss word. The person preparing the manifest, not understanding what Fritz was saying, then recorded "Haider" as being Anna Maria's last name.

In any event, I am comfortable in concluding that our Fritz and Anna Maria arrived at New York on this sailing ship *Van Cluse* on November 15, 1853.

It is well recognized that errors made at New York Immigration were not uncommon. (For example, Benedict Weyeneth is listed as Benedict Wenning on his ship manifest of 1851.) There can be little wonder when we contemplate the confusion which must have prevailed there on the day Fritz and Anna Maria arrived in the New World.

November 15, 1853, was a typical day. On that day, seven ships, including the *Van Cluse*, docked at New York with a total of 2,720 immigrants, including the 300 on the *Van Cluse*. (One ship, the *Catherine*, arrived with 473 passengers, 41 others having perished on the voyage.) Imagine the complications caused by language barriers as these new arrivals poured off the ships to be hastily processed for admission into their new country. On the *Van Cluse*, alone, there were passengers from Switzerland, France, and Poland, as

well as from four different Germanic states, including Baden. The conditions virtually begged errors.

It was under these inhospitable conditions that Fritz and Anna Maria set foot into the New World to start a new life. They could have had little idea of what awaited them at their destination in central Illinois. They had entered a strange land, with a language which was foreign to them, and with few worldly possessions -- all of which were carried with them on board ship in one trunk. Indeed, they were people of courage and determination for whom we can have rightful admiration and pride.

Note: No record of a passport issued to Fritz has been found. Although he was born in Baden, he had spent (we believe) most of his life in Switzerland. He may have been much like a man without a country and may have managed, somehow, to enter the United States without a passport. Herr Gustav Gross, our historian friend of Steinen, Germany, informed us that this was not unheard of in those days. This was confirmed by a young man, who specializes in emigration records, when we visited the Karlsruhe Archives on our 1994 trip. He stated that the authorities at Le Havre were especially lax by not requiring emigrants to have the proper papers when they embarked there for America. We also learned that some passport records have been discarded by authorities who considered them to be too unimportant to save. Further, all emigration records at Le Havre, unfortunately, were destroyed by Allied bombing during World War II. So, by now, I must conclude that no record of a passport issued to Fritz will ever be found.



# Chapter Six





## Illinois Real Estate

While rummaging through my father's files, I discovered several original warranty and mortgage deeds relating to real estate which Fritz Güdemann had bought and sold. Since the details of his investment transactions had been lost to the family, I felt that it would be interesting, and of some value, to learn more about them. Such knowledge would provide clues as to where he and Anna Maria lived, what his occupations were, where their children were born and reared, how the family prospered, etc. So, on a trip to Illinois in 1992, my wife Maria and I visited the courthouses at Pekin and Eureka, the County Seats of Tazewell and Woodford Counties. We probed through old documents in search of references to the name Güdemann and other misspelled variations. We thereby compiled a complete record of his real estate investments.

The following pages contain the details of these numerous real estate transactions--all in Illinois. Please keep in mind that when he arrived in America in 1853 he could not speak English, he was not well educated, and he had only meager capital with which to work. What he and Anna Maria accomplished in 37 years, while raising nine children, is impressive.

His purchases are arranged in chronological order and were in three distinct geographical areas. The first was in the Town of Morton, Tazewell County; the second was in Worth Township (on Partridge Prairie), Woodford County, west of the town of Metamora; and the third was in Roanoke Township, Woodford County, near the town of Roanoke.

Tedious legal descriptions have been avoided. Instead, color coding has been used on the included maps to identify each parcel of real estate.

PARCEL NO. 1. . . **BLUE** on Town of Morton map.

This purchase consisted of three lots.

1. Platted lot No. 2 in the original Town of Morton.
2. Platted lot No. 16 in the original Town of Morton.
3. An unplatted and unnumbered tract outside the "city limits" of the Town of Morton.

Sold by: William S. Cartwright of the Town of Morton, Tazewell County, State of Illinois.

Sold to: Fredrick Gudeman of Peoria, Tazewell County, Illinois.

Date: February 26, 1855.

Size: The three lots totaled .77 of an acre.

Price: \$800.00 cash (\$1,039.00 per acre, including improvements).

All three lots were sold at the same time.

Sold by: Frederick Gudeman and Maria Minger his wife.

Sold to: Joseph Wid(e)man.

Date: June 14, 1858.

Price: \$950.00 cash (\$1,234.00 per acre, including improvements).

Note: There is an obvious discrepancy. Fritz was shown to be from Peoria, Tazewell County; but Peoria is in Peoria County, not in Tazewell County.

The price clearly tells us that improvements were on one or more of these lots, as demonstrated by a comparison of the price of this purchase with the price of Fritz's next purchase.

PARCEL NO. 2. . . RED on Town of Morton map.

Sold by: John Jacob of Tazewell County, State of Illinois.

Sold to: Frederick Gudeman.

Date: August 29, 1856.

Size: One-half acre.

Price: \$50.00 cash (\$100.00 per acre).

This **RED** parcel was sold in two tracts to two different buyers at the same time.

1. The North Half --

Sold by: Frederick Gudeman and Mary M. his wife of the Town of Morton, Tazewell County, State of Illinois.

Sold to: Michael Lander of Town, County, and State aforesaid.

Date: January ?, 1857.

Size: One-Quarter Acre.

Price: \$35.00 cash (\$140.00 per acre).

2. The South half --

Sold by: Frederick Gudeman and Mary M. his wife of the Town of Morton, Tazewell County, State of Illinois.

Sold to: John Bochie of Town, County, and State aforesaid.

Date: January ?, 1857.

Size: One-Quarter Acre.

Price: \$25.00 cash (\$100.00 per acre).

John Jacob, from whom Fritz and Anna Maria purchased this parcel, married Anna Maria's sister Elizabeth, who had arrived in America shortly before. Census records reveal that the Jacob family lived on Tremont Street (now Main Street), the same street on which the Gudemann family lived when the two oldest children, Joel and David, were born.

You will notice that Fritz bought this tract for \$50.00 and sold it five months later for a total of \$60.00.

At the time Fritz and Anna Maria owned these lots, the village of Morton was the original town consisting of only 16 platted lots and probably had no more than 50 inhabitants. The "city limits" were Tremont Street (now Main Street), Bloomington Street (now Jefferson Street), and Peoria Street (now Bradley Street). Thus, Fritz's lots No. 2 and No. 16 were a part of the original town. One might say that Fritz and Anna Maria owned one-eighth of Morton at that time. Their tracts east of Tremont Street were on unplatted land outside the town and were sold by metes-and-bounds, rather than by lot number. The included map of Morton shows part of the town as it was several years later. All of the numbered lots outside the original town became parts of later subdivisions which were developed as the town expanded.

Today, Morton is a thriving community of 14,000 inhabitants. Fritz and Anna Maria's lots are at the center of downtown Morton and are now occupied by retail shops as well as the Morton Municipal Building, which houses the offices of the City of Morton gas and water utilities. This building was originally constructed in 1937 as the U.S. Post Office.





# TAZEWELL COUNTY, ILLINOIS





PARCEL NO. 3. . . **BLUE** on Worth Township map.

This parcel was acquired in three transactions.

1.       Sold by:       John Verkler and Catherine Verkler of Woodford County, Illinois.

          Sold to:       Frederick Greedemann of Woodford County, Illinois.

          Date:        March 26, 1860.

          Size:        The south 73 acres.

          Price:       \$2,500.00 cash (\$34.25 per acre).
2.       Sold by:       Peter Engle, Jr. and Barbara Engle of Woodford County, Illinois.

          Sold to:       Frederich Gidderman of Woodford County, Illinois.

          Date:        March 12, 1864.

          Size:        The north seven acres.

          Price:       \$210.00 cash (\$30.00 per acre).
3.       Sold by:       Michael Kinchoeff and Genofena Kinchoeff of Worth Township, Illinois.

          Sold to:       Frederich Gittermann of Worth Township, Illinois.

          Date:        April 25, 1877.

          Size:        2.1 acres at the southeast corner.

          Price:       \$105.00 cash (\$50.00 per acre).

The east line of this **BLUE** parcel was ambiguously defined. As a result, the third purchase of 2.1 acres partially overlapped the first purchase of 73 acres. Apparently the 2.1 acre purchase was necessitated to clear up a discrepancy which was possibly caused by a prior surveying error.

All three of these tracts (**BLUE** parcel) were sold along with the **YELLOW** parcel.

Sold by: Fritz Güdemann and Mary Güdemann of Worth Township, Woodford County, Illinois.

Sold to: Joseph Schertz of Worth Township, Woodford County, Illinois.

Date: October 1, 1881.

Price: These 82.1 acres and the 80 acre **YELLOW** parcel sold for \$9,726.00 (\$60.00 per acre). These 162.1 acres were purchased for a total of \$7,815.00 (\$48.21) per acre.

The terms of the sale were nothing down and a promissory note, secured by this real estate, for \$9,740.00, "due March 1, 1882, without interest."

On March 8, 1876, Fritz and Anna Maria borrowed \$4,800.00 from their neighbor, Xaver Haas, using this property as security.

*First note for 3000.00 due March 1, 1877 without interest if paid at maturity, if not paid when due to bear 8 percent after maturity. Second note for \$1800.00 due March 1, 1878 with interest at 8 percent from March 1, 1877.*

John Verkler was possibly the son of Joseph Verkler and Jacobena (Engel) Verkler, of the Apostolic Christian Church. In 1864, the Joseph Verkler family moved to a farm north of Forrest, Illinois.

Peter Engle, Jr. was possibly the son of Peter Engle who lived nearby, and whose large barn frequently served as a place of worship.

PARCEL NO. 4. . . ORANGE on Worth Township map.

Sold by: John Kreyenbiel and Jacobea Kreyenbiel of Woodford County, Illinois.

Sold to: Fredrick Gideman of Woodford County, Illinois.

Date: June 11, 1863.

Size: 20 acres.

Price: \$300.00 cash (\$15.00 per acre).

The north 10 acres of this **ORANGE** parcel was sold along with the north 10 acres of the 20 acre **PURPLE** parcel.

Sold by: Frederick Güdemann and Maria Güdemann of Worth Township, Woodford County, Illinois.

Sold to: Joseph Leman of Metamora Township, Woodford County, Illinois.

Date: February 8, 1882.

Price: \$500.00 cash for the north 10 acres of the **ORANGE** parcel and the north 10 acres of the **PURPLE** parcel (\$25.00 per acre).

The remaining south 10 acres of the **ORANGE** parcel was sold by the executors of Fritz's estate.

Benedict Weyeneth spent the winter of 1852 - 53 with John and Jacobena Kreyenbiel (Kreinbill, Krayenbuhl, Graybill). At that time they were living in a log cabin at the foot of Munson and Sanford Streets in Peoria, Illinois. John Kreyenbiel was an ardent minister of the gospel and had a major role in the establishment of several Apostolic Christian Churches. By 1863, when Fritz bought this **ORANGE** parcel from the Kreyenbiels, they had settled on a farm across the road from the **BLUE** parcel where the Fritz Güdemann family lived. The two families enjoyed a close relationship for many years.

PARCEL NO 5. . . **GREEN** on Worth Township map.

This purchase involved a total of 80 acres, comprised of two separate 40 acre tracts.

Sold by: Charles Fuchs and Mary Fuchs of Woodford County, Illinois.

Sold to: Fritz Güdemann of Woodford County, Illinois.

Date: May 8, 1868.

Size: 80 acres (40 and 40).

Price: \$2,400.00 cash for the two tracts totaling 80 acres (\$30.00 per acre).

The south 40 acre **GREEN** tract and the north 20 acres of the north 40 acre **GREEN** tract were sold at the same time.

Sold by: Fritz Güdemann and Anna Maria Güdemann of Worth Township, Woodford County, Illinois.

Sold to: Joseph Mayer of Worth Township, Woodford County, Illinois.

Date: February 19, 1875.

Price: \$2,300.00 for the total of 60 acres (\$38.33 per acre).

The \$2,300.00 was paid with \$775.00 cash and four promissory notes totaling \$1,525.00 dated March 1, 1875.

*First note for \$625.00 due December 1, 1875.*

*Second note for \$300.00 due 1 year after date.*

*Third note for \$300.00 due 2 years after date.*

*Fourth note for \$300.00 due 3 years after date.*

*With interest at 7% after dates due.*

The south 20 acres of the north 40 acre **GREEN** tract was sold by the executors of Fritz's estate.

PARCEL NO. 6. . . **RED** on Worth Township map.

Sold by: John Kunz and Magdalena Kunz of Woodford County, Illinois.

Sold to: Fritz Güdemann of Woodford County, Illinois.

Date: January 28, 1873.

Size: 80 acres.

Price: \$3,500.00 cash (\$43.75 per acre).

Sold by: Fritz Güdemann and Marie Güdemann of Worth Township, Woodford County, Illinois.

Sold to: Peter Esch of Washington, Tazewell County, Illinois.

Date: February 24, 1881.

Price: \$3,600.00 cash (\$45.00 per acre) and the buyer to "receive the rents and profits from said farm for the year 1881."

PARCEL NO. 7. . . YELLOW on Worth Township map.

Sold by: Peter Stein and Mary Louisa Stein of Woodford County, Illinois.

Sold to: Fritz Güdemann of Woodford County, Illinois.

Date: February 8, 1876.

Size: 80 acres.

Price: \$5,000.00 cash (\$62.50 per acre).

This 80 acre **YELLOW** parcel was sold along with the 82.1 acre **BLUE** parcel.

Sold by: Fritz Güdemann and Mary Güdemann of Worth Township, Woodford County, Illinois.

Sold to: Joseph Schertz of Worth Township, Woodford County, Illinois.

Date: October 1, 1881.

Price: These 80 acres and the 82.1 acre **BLUE** parcel sold for \$9,726.00 (\$60.00 per acre). These 162.1 acres were purchased for a total of \$7,815.00 (\$48.21 per acre).

The terms of the sale were nothing down and a promissory note, secured by this real estate, for \$9,740.00, “due March 1, 1882, without interest.”

1873 Plat Book

1873 Plat Book





PARCEL NO. 8. . . **RED** on Roanoke Township map.

Sold by: Joseph M. Gish and Elizabeth C. Gish of Roanoke,  
Woodford County, Illinois.

Sold to: Frederic Gudemann of Worth Township, Woodford  
County, Illinois.

Date: March 31, 1881.

Size: 160 acres.

Price: \$9,800.00 (\$61.25 per acre).

This parcel was paid for with \$7,700.00 cash and the assumption of two promissory notes totaling \$2,100.00.

*One dated July 10, 1877 for the sum of three hundred dollars and interest at the rate of 10 percent per annum payable to A. G. Danforth & Co. Bankers Washington, Ill. and one dated March 1st 1880 for the sum of eighteen hundred dollars principal and interest thereon from March 1st 1881 at the rate of eight per cent per annum payable to Isaac Snyder of Roanoke, Ill.*

This 160 acre **RED** parcel was sold in two 80 acre tracts at different times.

1. Sold by: Frederic Gudemann and Mary Gudemann of Roanoke,  
Woodford County, Illinois.

Sold to: Benedict Weynett of Roanoke, Woodford County, Illinois.

Date: August 9, 1882.

Size: The east 80 acres.

Price: \$4,800.00 cash (\$60.00 per acre).

2.       Sold by:     Frederic Gudeman, a widower, of Roanoke, Woodford County, Illinois.
- Sold to:     David Gudeman of Roanoke, Woodford County, Illinois.
- Date:       February 5, 1889.
- Size:       The west 80 acres.
- Price:      \$4,500.00 cash (\$56.25 per acre).

This **RED** parcel of 160 acres holds special interest for the members of the David Gudeman branch. David Gudeman, the son of Fritz and Anna Maria (Minger) Güdemann, married Lois Weyeneth, the daughter of Benedict and Elizabeth (Blunier) Weyeneth.

In 1882 my great-grandfather, Fritz Güdemann, sold the east 80 acres to my great-grandfather, Benedict Weyeneth.

Then, in 1889, Fritz Güdemann sold the west 80 acres to his son David Gudeman, my grandfather.

Then, in 1891, David and Lois Gudeman bought the east 80 acres from the heirs of the estate of her father, Benedict Weyeneth.

Sold by:     Eunice Steidinger and Martin Steidinger, her husband; Priscilla Liebig and Martin Liebig, her husband, all of Livingston County, Illinois. Alphai Weyeneth and Rosina Weyenth, his wife; Sintiche Altorfer and Henry Altorfer, her husband; Evodia Weyeneth, unmarried, of Roanoke, Woodford County, Illinois.

Sold to:     David Gudeman of Roanoke Township, Woodford County, Illinois.

Date:       December 29, 1891.

Size: The east 80 acres.

Price: \$4,800.00 (\$60.00 per acre). But Lois (Weyeneth) Gudeman was one of six heirs and was entitled to one-sixth of the estate. Thus, the effective price was \$5,760.00 (\$72.00 per acre).

On January 10, 1910, David Gudeman and Evodia (Weyeneth) Gudeman (his second wife) sold this entire **RED** parcel to David Leman of Roanoke for \$40,000.00 (\$250.00 per acre).

All seven children of David and Lois Gudeman were born on this farm. They were:

Cordelia Eunice (Henry Leman) - born April 7, 1883.

Ida Mary - an invalid daughter who never married - born August 16, 1884.

An unnamed daughter - born August 1, 1886, died two days later.

Elisabeth Lois (Joseph Pfister) - born November 26, 1887.

William Benjamin - born May 14, 1889. Died August 4, 1890.

Magdalena Malinda (Conrad Gutwein) - born September 22, 1890.

David Timothy - born January 28, 1894.

In 1979 Elisabeth (Gudeman) Pfister reminisced in writing of her childhood spent on this farm. It provides an interesting glimpse into what life was like there 100 years ago. Some excerpts:

*It was very cold in the winter time. We put straw on the floors and tacked the carpets down all around with carpet tacks, and slept between two feather beds to keep warm. There were three small bedrooms and one large one. One for the hired man and one for the hired girl, which was Mary Rein Synder. I slept with her. I was glad she kept me warm. One bedroom for Cordelia and Ida. The large one was for my parents. There was a cradle and a child's bed in their room. When I was one and a half years old, my brother, Willie was born. At 14 months of age, he died of spasms. I can well*

*remember him just learning to walk. I can remember his funeral, it was so sad.*

*When I was six years old, we build a barn and the next year we build the house. The one that is now standing on the Roland Leman Home. We walked to school one mile west and one mile south to the Schertz School. One time when we were walking home from school, Nathan Schlupp came along in his wagon and gave us a ride, and when we got to our house, the horses ran away. They got scared of our old house being torn down, we could have all been killed that time. There were Cordelia, Ida and myself.*

*At home, we had a creek running through our land, so we plugged the water so it could not run through any more to make our own ice. It had to be cold, so when it was well frozen, my dad hired a few of the neighbors to help saw the ice into blocks, and a few wagons to haul it home to the ice house. So they hauled it home and packed it with saw dust, a layer of saw dust and a layer of ice until the house was full.*

The seven children were born in the old drafty house which Elisabeth describes. The new house which she mentions was built on the same site and was completed a few months after David, the youngest child, was born. After several alternations and modernizations it is still occupied by the Leman family.

The barn, built in 1893, cost \$1,415.01. The new house, built the following year, cost \$2,482.10, complete with a new cistern. Three years later, a steam heating system was installed at a cost of \$341.69. A telephone line was run to the house in 1908.

The hired girl worked for \$2.00 per week. In 1891 the hired man worked on a contractual arrangement of nine months, March 1 to December 1, for \$90.00 (\$10.00 per month). By 1904 the contract had improved to one year for \$225.00 (\$18.75 per month). The hired help received room and board but had no other fringe benefits. If they became sick or took an overnight trip into town they were docked for lost time.

Grandmother Lois Gudeman lived only a few months to enjoy the new house. It was completed in the autumn of 1894 and she passed away in April of the following year. Thirteen years later, in 1908, grandfather David married Evodia Weyeneth, the sister of Lois. Two years later the family moved to Francesville, Indiana.

PARCEL NO. 9. . . **BLUE** on Roanoke Township map.

Sold by: Henry Amsler and Emma J. Amsler of Roanoke,  
Woodford County, Illinois.

Sold to: Frederick Gudeman of Worth Township, Woodford  
County, Illinois.

Date: October 8, 1881.

Size: 320 acres.

Price: \$22,450.00 (\$70.16 per acre).

The terms of payment were:

*\$500.00 cash in hand paid the receipt of which is hereby acknowledged by the party of the first part, the balance of \$8000.00 [an existing mortgage on the property] the party of the second part assumes, and agrees to pay a further sum of Six Thousand Five Hundred Dollars on March First 1882, when deed is to be delivered & possession given of said lands & the balance, \$7450.00 to be paid in payments to be hereafter agreed upon, & said sum to be secured by mortgage on said land, bearing interest at the rate of seven percent per annum until paid."*

The terms of the assumed \$8000.00 mortgage:

*A promissory note for said sum of Eight Thousand Dollars, of even date [April 23, 1877] herewith made by myself [Henry J. Frantz] payable to the order of John C. Haines on May 1, 1882, after its date, with interest thereon at the rate of eight per cent, per annum, payable half-yearly, to-wit: on the first day of May and of November in each year, until said principal sum is fully paid, and both principle and interest payable to the Fidelity Savings Bank in Chicago.*

This mortgage was paid off in a timely manner and was released on April 26, 1882.

The terms of payment of “the balance, \$7450.00” are unknown. However, the following handwritten receipts were found in my father’s file:

\* \* \* \* \*

*Roanoke, Ill Sept 28 1881*

*Receaved from Fred Gudeman Five Hundret & 00/100 dollars as part payment on the farm. Section 10 Est 1/2*

*Henry Amsler*

\* \* \* \* \*

*\$3500*

*Roanoke December 17th 1881*

*Receaved of Fred Gudemann Thirty Five Hundred Dollars as payment on my farme*

*Henry Amsler*

\* \* \* \* \*

On November 24, 1877, Henry Amsler had purchased this 320 acres from Henry J. Frantz and Maria J. Frantz for \$19,200.00 (\$60.00 per acre).

This **BLUE** parcel was sold by the executors of Fritz’s estate.

Note: In the spring of 1888, Fritz purchased for this farm from the Fairmount Nursery of Le Mars, Iowa, 25 apple trees, a peach tree, 6 goosberry plants, 6 currant plants, and 6 strawberry plants -- all for \$15.00.

PARCEL NO. 10. . . **PURPLE** on Worth Township map.

Sold by: John Kreyenbiel and Jacobena Kreyenbiel of Worth Township, Woodford County, Illinois.

Sold to: Frederick Gudemann of Worth Township, Woodford County, Illinois.

Date: February 3, 1882.

Size: 20 acres.

Price: \$600.00 (\$30.00 per acre).

The north 10 acres of this **PURPLE** parcel was sold along with the north 10 acres of the 20 acre **ORANGE** parcel.

Sold by: Frederick Gudemann and Maria Gudemann of Worth Township, Woodford County, Illinois.

Sold to: Joseph Leman of Metamora Township, Woodford County, Illinois.

Date: February 8, 1882.

Price: \$500.00 cash for the north 10 acres of the **PURPLE** parcel and the north 10 acres of the **ORANGE** parcel (\$25.00 per acre)

The remaining south 10 acres of the **PURPLE** parcel was sold by the executors of Fritz's estate.

PARCEL NO. 11. . . **YELLOW** on Roanoke Township map.

Sold by: Joseph Reiff and Mary Reiff of Roanoke Township,  
Woodford County, Illinois.

Sold to: Frederick Geaudaman of Roanoke Township, Woodford  
County, Illinois.

Date: August 17, 1886.

Size: 120 acres.

Price: \$9,000.00 (\$75.00 per acre).

The terms of payment were \$2,125.00 cash and four promissory notes:

*One promissory note for \$875.00 due March 1, 1887 without interest.*

*Three promissory notes for \$2000.00 each*

*1st note due March 1, 1888*

*2nd note due March 1, 1889*

*3rd note due March 1, 1891*

*with interest at 6% from March 1, 1887.*

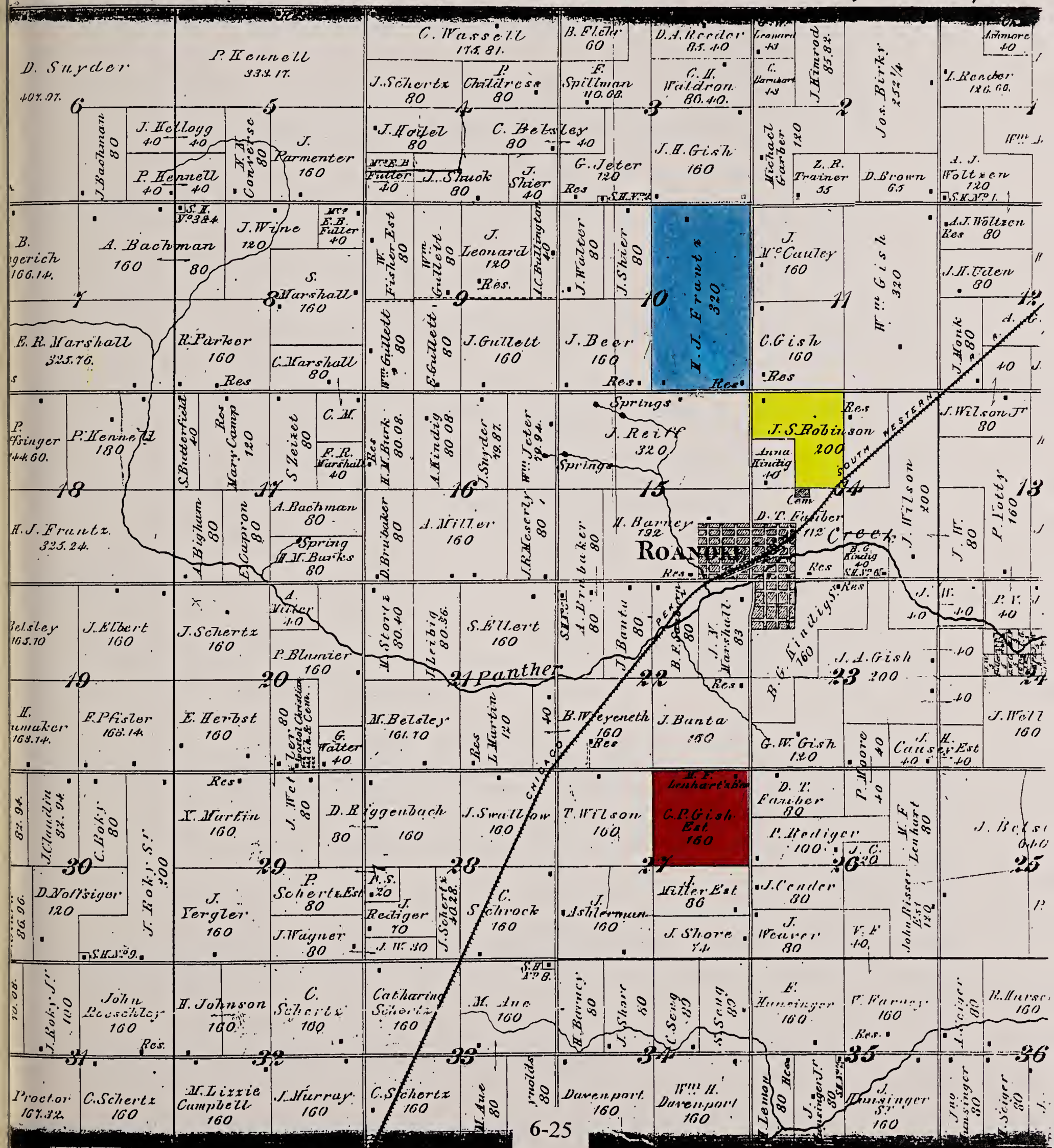
On February 15, 1890, Joseph Reiff of Gage County, Nebraska, signed  
a release of this mortgage.

On February 17, two months before he died, Fritz borrowed \$4,000.00  
from C.M. Anthony of Peoria, Illinois, using this real estate as security.

*One note for \$4000.00 payable on the 1st day of March A.D. 1895 with  
interest at the rate of seven per centum per annum payable semi annually  
secured by ten (10) interest notes of even date herewith payable on the first  
day of each September and March until maturity of the last note above  
described.*

This **YELLOW** parcel of 120 acres was sold by the executors of Fritz's  
estate.

1873 Woodford County





Some correspondence from Joseph Reiff to Fritz provide an interesting insight into how business was conducted in those days.

\* \* \* \* \*

Holmesville, Neb  
December 28th 1889

*Received from Frederich Geudaman Five Hundred Dollars and give him credid for sam on his note.*

Joseph Reiff

\* \* \* \* \*

Holmseville, Neb  
December 28th, 1889

*Dear Sir Friend Geudaman*

*Enclosed please fiend receipt for money received from you. Very mutch oblidge to you for same.*

*Now I will noch off 10 dollars or just give you 10 dollars for this money as I got it be 4 it was do and we will take that of the interest and the interest on 500 from now till March will be 5 dollors. Now 5 and 10 is 15 from 120. So your interest by March first will be 104.50 or One Hundred and Four Dollars and 50 cents. I believe that is rite. You look over it and if it not we will make it rite.*

Yours in love  
Joseph Reiff

\* \* \* \* \*

*Roanoke Ills*

Holmesville, Neb.  
May 18th 1890

*Dear Old Nabour and Friend*

*I have today receaved a draft from you for \$104.75 and give you coredid on your note for one years in intrest paid. Well the wethr is midlen cold this weak. This weak it was nearly all weak at or at below zero. We have good slaying have about 8 inches of snow. There is some sick folks now with what they call La Grippe but none very bad. We are all well hope you are the same.*

Yours as ever  
Joseph Reiff

\* \* \* \* \*

Fritz never received this last letter. He had passed away the previous month.

PARCEL NO. 12. . . **ORANGE** on the Town of Eureka map.

Sold by: J.M. Murray and Ellen Murray his wife of the village of Eureka in the County of Woodford and the State of Illinois.

Sold to: Fritz Gudeman of the Township of Roanoke, County of Woodford and the State of Illinois.

Date: June 3, 1886.

Size: An undivided one-half interest in four town lots totaling 9 acres.

Price: \$400.00 cash (\$88.89 per acre).

Sold by: Fritz Gudeman a widower of the Township of Roanoke, County of Woodford and State of Illinois.

Sold to: Joel Gudeman and Albert Gudeman of the Village of Eureka in the County of Woodford and State of Illinois.

Date: June 8, 1888.

Price: \$400.00 (\$88.89 per acre) for the undivided one-half interest.

Fritz obviously bought this half interest in these town lots neither as an investment nor as a future place to reside. He was simply cooperating with his sons in their business enterprises in Eureka.

Today these lots are the site of an established residential neighborhood.

An excerpt from a *History of Woodford County* by Roy L. Moore, published in 1910, states:

LOCATED ON SEC'S 7 & 18 T.26N.R.1W.&12&13 T.26N.R.2W.

John S. Thompson  
160

*J. P. Chamberlin*

2950

6-29


*Findemath Brog.*

39

9

54	200
----	-----

2  
3  
4  
5



*Burton*

47-

LF =

amilton.

1



In 1882 Gudeman brothers purchased property in the north part of town from Ben L. Moore, and erected a sawmill. In a short time a large brick and tile factory was opened. The firm manufactured a high grade of pressed brick and enjoyed a large trade, but a combination of circumstances made the business unprofitable. The Eureka Brick, Tile & Electric Company was organized to get the concern on a paying basis, but the plant was finally closed.

More detailed information is provided in a *Portrait and Biographical Album* published in 1889.

Joel Gudeman, senior member of the firm of Gudeman Bros. & Co., is joint proprietor of the Eureka Pressed Brick and Tile Manufactory, one of the leading industries of that city. He was born in Morton, Tazewell Co., Ill., May 29, 1855, and was brought to this country by his parents when a child of four years, they settling in Worth Township, where Joel was reared to man's estate, receiving a common-school education. He remained at home until his marriage, July 1, 1878, then moved to Roanoke Township, where he purchased a farm upon which he lived for about four years. Then selling out he, in 1885, came to Eureka, where he has since lived.

In 1882 our subject formed a partnership with his brother Albert for the purpose of manufacturing pressed brick and tile. In 1883 J.M. Murray was admitted to the firm, which then assumed the title of Gudeman, Murray & Co. After two years Mr. Murray withdrew, and Gudeman Bros. enlarged their works to their present capacity, which is 2,500,000 pressed brick and 1,000,000 feet of tile. The works, however, are not run to their full capacity, although in 1888 the company manufactured and sold 1,100,000 pressed brick, which were disposed of in Peoria, Pekin, Canton and Fairbury. The business is constantly on the increase. In 1889 the firm was strengthened by the admission of another partner and now employs from fifteen to twenty-five men.

In connection with their brick and tile works Gudeman Bros. have a sawmill, which they operate to a considerable extent. A large amount of pumping is done with their machinery. They furnished the material for the erection of the stand pipe which was built in 1887 and which is located directly at their works. They furnish most of the city water mains and also pump the water for their machinery. They furnish the steam for the elevator, which is located 1,000 feet distant, grind feed and do general blacksmithing for machine work, besides furnishing building estimates on brick work and contracts for mason work. They also operate as agents for the H.W. John's asbestos-roofing. Mr. Joel Gudeman is a Republican, politically, and religiously, a member of the Christian Church, contributing liberally to its support.

Our subject was married, July 7, 1878, in Roanoke Township, to Miss Elizabeth Fehr, who was born in Metamora Township, this county, March 11, 1857. This union has resulted in the birth of six children, viz: Anna M., Daniel, Benjamin, Albert, Josephine and Louisa, of whom only four are living, two having died in infancy.

A deep depression in the early 1890s undoubtedly contributed to the termination of the company.

It is believed that, in addition to Joel and Albert, their brother Samuel had an interest. The statement, "In 1889 the firm was strengthened by the admission of another partner" may, very well, refer to Samuel.

There is some thought that their brother Nathan was also somehow involved with the operation. This supposition is reinforced when we learn from the history of the Gudeman, Schrock, Getz and Reeb families, written in 1971 by Joe Gudeman, the son of Nathan, that the family was living near Eureka at the time the factory was operating; and, further, that Nathan later had a tile manufacturing plant of his own in Ohio.

*Nathan and Mary lived on a farm near Roanoke, Illinois, about two years. Then west of Eureka for about four years and then moved to the town of Eureka. Here they had a grocery store for about two years. This they traded for a small farm on the north edge of Eureka where they had a dairy and creamery. They made butter and sold it to hotels in Peoria, Illinois. They lived here until the spring of 1904, when they moved to Wolcott, Indiana.*

*They lived near Wolcott for ten years and then moved to McGill, Ohio. Here they owned and operated a tile factory for a few years. They then moved to Junction, Ohio, in Paulding County. Here they had a small farm but soon sold it because of ill health. Father went to a small sanitarium in Grand Rapids, Michigan, on November 17, 1921, for rectal treatment. On November 20, 1921, Dr. Burleson notified us he was missing. After many weeks of trying to trace his whereabouts, we came to a dead-end. About thirty years later the doctor died. In his private papers he had a record of illegally getting away with four people by burning their bodies in a furnace. Nathan Gudeman was named as one of these people.*

Nathan had no sooner checked into the clinic when he wrote a letter to his son Joe at Francesville, Indiana, which was mailed on November 18, 1921.



# THE BURLESON SANITARIUM

INCORPORATED

FOR THE TREATMENT OF DISEASES OF THE RECTUM  
BY THE BURLESON PAINLESS DISSOLVENT METHOD

CAPITAL STOCK \$650,000

GRAND RAPIDS, MICH.

THE LARGEST INSTITUTION IN THE WORLD FOR THE TREATMENT  
OF DISEASES OF THE RECTUM

Nov 11-1921

Dear Joseph and Family

I suppose you heard from the folks at home that I am here, my conditions are fair and the Doctors are rather of the opinion that they can cure me, I had to take gas this forenoon I am in bed now 4:30 P.M.

Nov. 18 - 9:00 A.M. I feel better this morning am sitting <sup>up</sup> will get a treatment at 10 this A.M. I don't think will have to take gas again. Don't worry as I am able to be up now and I am of the opinion these treatments will give me much relief even though they are painful now.

Let me hear from you. Trust you are all well. I will write more when I get stronger.

Best regards to you and family and others

God be with you from Father in God I trust



"In Union There Is Strength"

# THE UNION NATIONAL BANK

CAPITAL AND SURPLUS \$225,000.00

WICHITA, KANSAS

MAY 8 1922

Mr. Nathan Gudeman,  
Pocatello Idaho

Dear Sir:

If you are interested in something that will be beneficial to you in health, wealth and happiness why answer giving your correct address and present occupation.

Detailed information will then be mailed you immediately.

Yours truly



## \$50 REWARD \$50

For information leading to the discovery of the whereabouts of NATHAN GUEDEMAN, whose home is in Payne, Ohio, and who disappeared from the Burleson Sanitarium, at Grand Rapids, Michigan, some time after ten o'clock on Sunday morning, November 20th. Reasonable clues followed lead us to suppose that he arrived in Sturgis, Michigan on South bound G. R. & I. train, Monday afternoon, Nov. 21 at 4:38, since which time all traces of him have been lost.

Age 55, about 5 ft. 10 in. tall, slightly stooped, light brown hair, quite gray, weight about 160 lbs., quite nervous and showed feebleness, has appendicitis scar from operation in April this year, suffering from severe rectal trouble, has several gold crowns, smooth face.

When last seen wore soft dark hat, gray suit, black shoes about size 9, no overcoat or baggage, wears glasses to read, dark shell rims, gold bows, case bearing name of Dr. J. W. Morrison, Ft. Wayne, Indiana.

Had very little money in his pocket, possibly a doctors receipt for \$25.00 signed by Dr. Burleson of Grand Rapids, Mich., carries a Waltham watch, always carried a buckeye in his pocket. Any information, wire or phone at our expense, to

MRS. NATHAN GUEDEMAN,

Rural Route 3

Telephone Payne Exchange 507-11 PAYNE, O.

PLEASE GIVE THIS INFORMATION TO NEWSPAPERS IN  
YOUR TERRITORY



November 17, 1921

*Dear Joseph and Family*

*I suppose you heard from the folks at home that I am here, my conditions are fair and the doctors are rather of the opinion that they can cure me, I had to take gass this forenoon. I am in bed now 4:30 p.m.*

*Nov. 18 - 9:00 a.m. I feele better this morning am sitting up will get a treatment at 10 this a.m. I dont think will hafta take gass again. Dont weary as I am able to be up now and I am of the opinion these treatments will give me much releaf eaven though they are painful. Now let me hear from you. Trust you are all well. I will write more when I get stronger. Best regards to you and family and others.*

*God be with you.*

*From Father  
In God I Trust*

Nathan died two days later and the doctor, not wanting to acknowledge that Nathan had died under his care, placed his body in the clinic's furnace. The doctor claimed that Nathan had simply wandered away.

The family conducted a desperate and persistent search. Printed postcards offering a reward were widely distributed. The postcard showed a Payne, Ohio, address where apparently the family was living when Nathan departed for Grand Rapids.

My parents had good reason to have special concern about the disappearance. Dad was a nephew of Nathan and my mother, Leona Rose Schrock, was a niece of Nathan's wife Mary Schrock. Somehow dad got a hint that Nathan may have found his way to Pocatello, Idaho. So dad wrote a letter, signed by a fictitious person, to try to trick Nathan into responding.

May 8, 1922

Mr. Nathan Gudeman  
Pocatello, Idaho

Dear Sir:

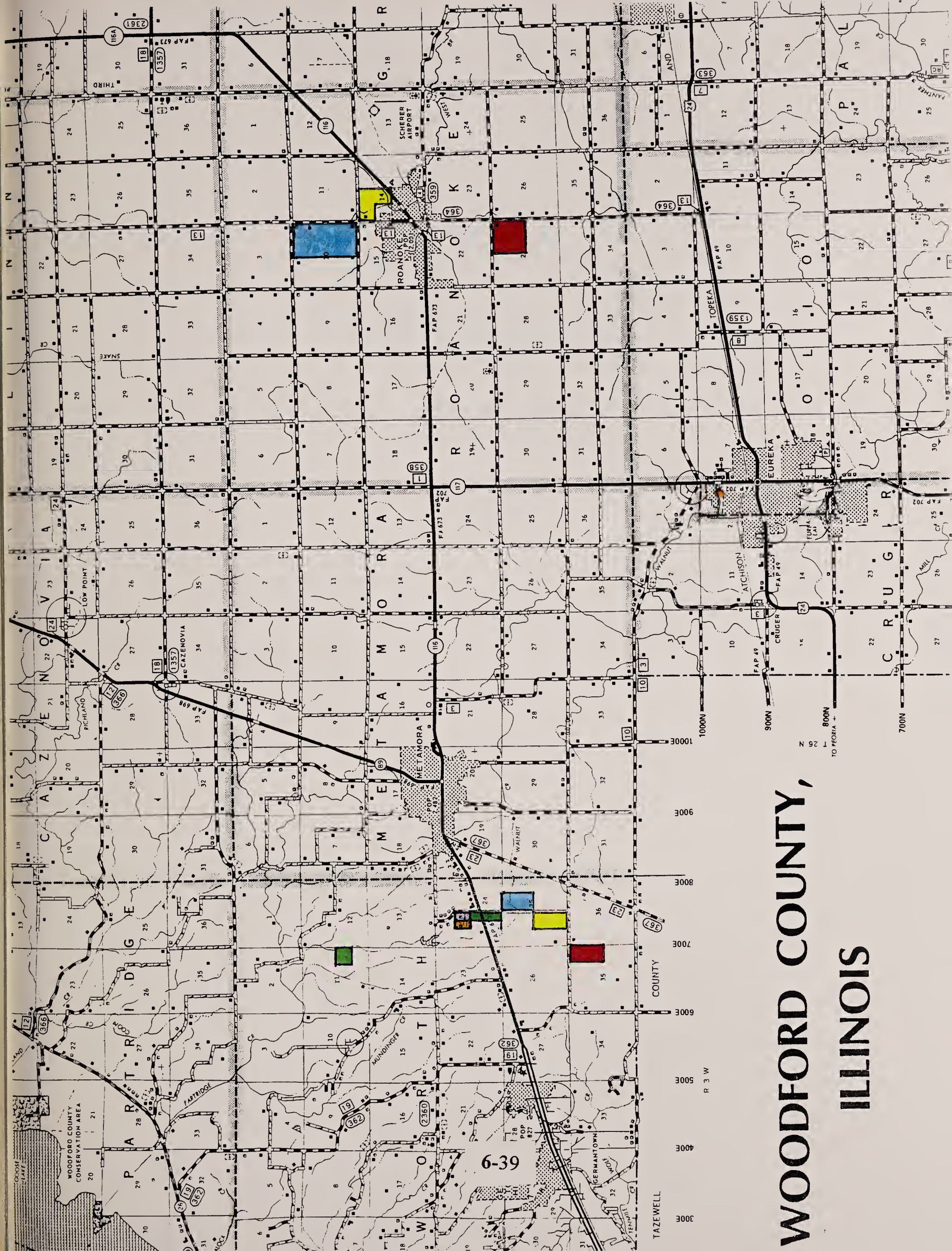
*If you are interested in something that will be beneficial to you in health, wealth and happiness why answer giving your correct address and present occupation.*

*Detailed information will then be mailed you immediately.*

*Yours Truly  
R.M. Kent*

The letter, of course, was returned undelivered.

But back to our subject of Illinois real estate. When Fritz died in 1890 he owned a total of 480 acres -- 440 acres in Roanoke Township, Woodford County, and 40 acres in Worth Township, Woodford County. The 440 acres in Roanoke Township were, and still are, fertile cultivated farmland. One tract of 20 acres in Worth Township is now the site of several rural residential lots. The remaining 20 acres is a tract of timberland which is now a part of the Fon Du Lac Park district.



# WOODFORD COUNTY, ILLINOIS

6-39





# Chapter Seven





## Where the Fritz Güdemann Family Lived

**B**y combining the record of the real estate owned by Fritz and Anna Maria Güdemann (see Chapter Six) with tidbits of information from other sources, a fairly reliable history of their family can be constructed. In this effort special attention has been given to establish where the family lived and where each of the nine children was born.

Unfortunately, births were recorded neither in Tazewell and Woodford Counties nor at Springfield, the state Capitol, prior to 1877. However, the United States Census records of 1860, 1870 and 1880 are available and yield some valuable information. (Fritz and Anna Maria arrived after the census of 1850, and the census of 1890 was destroyed by fire.) At this late date, working with fragmentary and sometimes misleading information, we are limited to how much can be said with absolute certainty. But some reasonable assumptions can be made. Two such assumptions are: (1) the family lived on improved real estate which it owned, and (2) the children were born in the houses in which the family lived. So, of necessity, we must often resort to good judgment and probabilities when working with the best available information. In this respect, this short family history is not unlike any other historical account.

Note: The real estate color code used in this chapter corresponds to that shown on the maps in the previous chapter.

## November 15, 1853, to February 26, 1855

From the time Fritz and Anna Maria stepped off the sailing ship *Van Cluse* at the New York harbor on November 15, 1853, until they bought their first house in Morton, Illinois, on February 26, 1855, we know precious little of their whereabouts. New arrivals of the Apostolic Christian Church commonly found their way to central Illinois by rafting down the Ohio River and up the Mississippi and Illinois Rivers to Peoria. Another possibility is described in the book *Die Evangelisch Taufgesinnten* by Hermann Rüegger, Sr.:

There (i.e., the port of embarkation in Europe) the horse had to be sold, while the wagon with its contents was loaded onto the ship. The sea journey usually took 1 ½ to 2 months. In New York another horse had to be purchased and the journey was continued at that time over primitive bumpy roads. Often times bridges across creeks and ditches were nonexistent, until finally a place in the wilderness was found where one could settle. Then the cultivation of the ground began by cutting down trees and by building a log cabin from roughly hewn logs. The cabin had a dirt floor and the openings for the windows and doors were cut out. And with that the new home was finished. Other colonists who had settled there earlier usually were very hospitable and helpful. But the distances to the next neighbor often measured many miles, and those distances had to be crossed if one wanted to mail a letter.

I seriously doubt that Fritz and Anna Maria possessed a horse and wagon at this time. The odds greatly favor that they traveled by the river route.

Note: It had long been stated, and accepted as fact, that they emigrated in 1851. However, on a visit to the Bern Archives in 1993, we discovered that Anna Maria's passport had not been issued to her until September 5, 1853, which precludes her emigrating in 1851. Although no passport for Fritz has been found, there has never been any question that they journeyed together. The wording of a farewell card, which was given to them just before they left Switzerland, clearly substantiates this (see Chapter Sixteen).

Although details for this time period are skimpy, we are not entirely devoid of information. Their son Albert, in his latter years, stated that his parents lived for a time at Dillon, Tazewell County, where Fritz carried on his blacksmith trade.

On the warranty deed, dated February 26, 1855, of Fritz's purchase of the lots in Morton he is shown as living at that time in Peoria, Tazewell County. But this presents a problem--Peoria is not in Tazewell County. Could it have meant Peoria in Peoria County? Or could it be that East Peoria, which is in Tazewell County, was called Peoria at that time?

Before Fritz and Anna Maria bought their first house in Morton, we can assume that their lifestyle simulated that of most other early pioneers of the Apostolic Christian Church who arrived in the New World with meager worldly possessions. The first few years were commonly spent with various friends and relatives who had come before and already had become somewhat established. There are accounts that the new arrivals were sometimes met on the east coast to assist them in finding their way to their new homes.

The movements of Benedict Weyeneth, a good friend of Fritz and Anna Maria, were documented better than most. After arriving in America in 1851, he traveled to Ohio where he lived a short time. Temporarily leaving his wife Elizabeth (Blunier) with her parents in Ohio, he traveled to Elgin, Iowa, where he remained for a while. Subsequently, he lived with the John Kreyenbiel family in Peoria during the winter of 1852-53; with the Joseph Guingrich family near Dillon, Tazewell County, in 1854; with an Ackerman family in the village of Morton in 1855; and finally settled permanently in the Roanoke area. Granted, Benedict probably lived a more than usual nomadic life because he sometimes traveled without a family and because he was occupied in performing his missionary calling. Nevertheless, his lifestyle is a good example of the unsettled conditions under which these early pioneers typically lived. We can safely assume that Fritz and Anna Maria were similarly unsettled during their first months in the New World.

Joseph Guingrich, my great-great-grandfather on my mother's side, is a good example of one of those who arrived earlier and was fairly well established by the time a host of others arrived in the 1850s. He emigrated from Lorraine, France, in 1829. This date is well established because his daughter (my great-grandmother, Magdalena Guingrich Schrock) was born on the ocean and her birth date is fixed as November 30, 1829. Joseph settled in central Illinois, from where he made two trips (the second with his son John) to the west coast in connection with the gold rush of '49. From one of these trips he

returned with a small fortune in gold. His name frequently appears in early land records in Tazewell County, and we can assume that much of his “gold money” found its way into central Illinois real estate. Possibly one such parcel of real estate is an 80-acre farm two miles southeast of Dillon, as shown on a mid-1800s Dillon Township map. We can reasonably assume that it was here that Benedict Weyeneth stayed in 1854.

Now I ask you to indulge me for a moment while I speculate on an interesting possibility. If Fritz and Anna Maria, as reported by son Albert, also lived at Dillon at about this time, could it be that they stayed with the Joseph Guingrich family at the same time that Benedict Weyeneth was there? If so, that would mean that one of my great-great grandfathers (Joseph Guingrich) and three of my great-grandparents (Benedict, Fritz and Anna Maria) lived together for a time. Meanwhile, two of my other great-grandparents, Joseph and Magdalena (Guingrich) Schrock, who were married in 1852, were living with them or nearby. Admittedly, this is wild speculation, but it does suggest the close fellowship which was enjoyed by this small group of common faith as members of the Apostolic Christian Church.

February 26, 1855, to June 14, 1858

After several months of frugal living in the new world, Fritz and Anna Maria were able to buy their first real estate, the **BLUE** lots in the small village of Morton. They owned these lots from February 26, 1855, to June 14, 1858.

An old map of Morton shows that a house was situated on lot No. 16 at the very northwest corner of Miller Street (now Madison) and Tremont Street (now Main). There is no indication that a residence ever occupied the adjoining lot No. 2, which was also owned by Fritz. This same map shows that a blacksmith shop was located on Fritz's tract outside the "city limits" at the northeast corner of Tremont Street (now Main Street) and Bloomington Street (now Jefferson Street).

From this, we can confidently conclude that Fritz and Anna Maria lived at the northwest corner of Madison and Main Streets, and that Fritz had his blacksmith shop at the northeast corner of Jefferson and Main Streets. It is easy to imagine Fritz leaving his home each morning and walking across Main Street and one block south to his blacksmith shop.

With this knowledge, we can pinpoint the exact birthplace of the two oldest children, Joel and David, as being in the house at the very northwest corner of Madison and Main Streets. Joel was born on May 29, 1855, and David was born on January 25, 1858.

The book *Morton-A Pictorial History* states that:

The corner of Main and Jefferson Streets of the newly named city of Morton was known as "Babylon Corners." It is rumored this nickname was given by a traveler who found a similarity between the city of Babylon in the Bible and this specific corner in Morton. Both had an undesirable surrounding and a strong stench from the soggy terrain.

Eventually, a large frame two-and-one-half story house was built at the spot where the Gudemann family had lived. The architecture suggests that it was built at about the turn of the century. In order, it served as a single family dwelling; an apartment house; and a public tearoom. Some years ago, it was moved west to the triangular lot No. 3 at the corner of Bradley and Madison

Streets where it again serves as an apartment building. It was moved to make way for small retail stores and a parking lot which now occupy that corner at Madison and Main Streets.

Blacksmith shops and related businesses continued, until 1917, to occupy the lot at the corner of Main and Jefferson Streets where Fritz had had his shop. In that year, the existing shop building was razed and replaced by a brick building which was originally occupied by a dry goods store. Today, that building houses small retail shops.

The state census of 1855 shows that the Gudemanns were a family of three, including their newborn son Joel; that they owned livestock valued at \$25.00; and that Fritz was listed as Fred Goodman. With only a slight twist, he easily could have decided, then and there, to anglicize the spelling of our family name to "Goodman."

June 14, 1858, to March 26, 1860

During this time, Fritz and Anna Maria owned no real estate, thereby placing this period a bit in limbo.

However, we can piece together some idea as to where they lived. Albert, the third child, was born in Morton on August 6, 1859. This means that, on that date, the family was living somewhere in the original village of Morton bounded by Main, Jefferson and Bradley Streets. Beyond this we cannot be sure. But, by far, the most likely scenario has to be that they lived with Anna Maria's sister, Elizabeth, and her husband, John Jacob, whom she married about 1856, very soon after her arrival in Illinois. The census records reveal that the Jacob family lived on Tremont Street (now Main Street), the same street on which the Gudemann house was located. John was a tailor who had emigrated from Switzerland a few years earlier.

The family moved to Partridge Prairie in Worth Township, Woodford County, while Joel was four years old. This means they moved sometime after Albert's birth in Morton on August 6, 1859, and sometime before Joel's fifth birthday on May 29, 1860. Fritz's first purchase of farmland in Worth Township was on March 26, 1860. We can safely conclude that the family moved from Morton, Illinois, to Worth Township, concurrently with this purchase.

March 26, 1860, to October 1, 1881

This period spans the time that Fritz and Anna Maria owned the **BLUE** parcel in Worth Township, Woodford County, Illinois. This is, unquestionably, the most important piece of real estate in the history of the Fritz GÜdemann family. It is here that most of the nine children were born and where all of them grew up.

That the family lived here is supported by many facts. It is the first land purchased by Fritz in Worth Township, and an 1873 map shows two structures, presumably dwellings, situated on this farm. Emma Hellweg, the daughter of Fritz's niece Carolina (Güdemann) Hellweg, in her latter years, told Norene Herbst that the GÜdemann family had lived on this land. She should have known. As a child she attended a small country school just east of the GÜdemann home across open fields in Metamora Township, and the U.S. census of 1880 shows that the GÜdemann and Hellweg families were close neighbors.

The date March 26, 1860, is a "Red-Letter Day" in the history of the GÜdemann family. On that date the family's fortunes began to improve when Fritz bought the first parcel of farmland in the recent history of our GÜdemann ancestors. I had always assumed that our ancestors had been, for many generations, farmers in the old country. Not so. All available information in the church records in Schopfheim indicate that recent generations were artisans, tradesmen, and civil servants. In addition to a house, they may have owned no more land than a garden and possibly a small grape vineyard, which is still common in some parts of Europe. Many of Fritz's descendants have continued in his footsteps and are, today, occupied in agri-businesses.

The price (\$34.25 per acre) which Fritz paid for his first 73 acres does not conclusively indicate whether or not a house was included. At best, it would have been a very marginal dwelling. So this leaves some doubt as to exactly where the family might have lived for a short time after they arrived in Worth Township. Again, they may have lived with friends or relatives while their own house was being built. The most likely such family would have to be the Friedrich and Anna Barbara (Minger) Büttner (Bittner) family who had, one year earlier, purchased the adjoining 80 acres to the south. Anna Barbara was Anna Maria's younger sister. In any event, we can be sure that the family was soon

living on the **BLUE** parcel. Houses with few amenities, other than perhaps a manual water pump and a stove which might serve the dual purposes of heating and cooking, could be constructed in a short time with the help of neighbors.

Samuel, the fourth child, was born on January 6, 1861, ten months after Fritz bought the **BLUE** parcel. In all probability the family, by then, was living there, making it the location of Samuel's birth. But, if not on the **BLUE** parcel, we can be confident that he was born very close by--such as at the Büttners.

As for the five youngest children, there can be no reasonable doubt that they were born on the **BLUE** parcel. Their birth dates are:

Magdalena - May 5, 1863.

Frederick H. - September 10, 1864.

Nathan - June 1, 1867.

Eli - November 15, 1868.

Ezra R. - May 29, 1871.

This is a good time to clarify a point of confusion in the history of the Gudemann family. It has to do with two geographical entities with similar names. The first is Partridge Township and the second is Partridge Prairie. Partridge Township is the adjoining township to the north of Worth Township. Partridge Prairie is an undefined area lying mostly in Worth Township just west of Metamora. The Gudemann family lived on the southern edge of Partridge Prairie. Although Partridge Township played no part in the history of the Gudemann family, it is sometimes referred to as though it did. Thus, the obituary of son Frederick H. erroneously states that he was born in Partridge Township. Clearly, he was born on Partridge Prairie in Worth Township.

Note: The name "Partridge" is from "Black Partridge," an early-day Indian Chief who was friendly to the white man. For his cooperation, he was awarded a medallion likeness of General George Washington, which he proudly wore around his neck for many years. About 1812, while he was away helping the U.S. Army, his village was, through a tragic blunder, destroyed by another army contingent. When the chief returned, he discovered that his favorite daughter and her infant child had been massacred. His bitterness turned to rage, and he traveled from place to place stirring up the Indians and leading them against the whites who had failed him.

During the time the GÜdemann family lived on the **BLUE** parcel in Worth Township, three U.S. Censuses were taken. These records yield some interesting information.

### CENSUS OF 1860

Fritz is shown as being a blacksmith from Baden, and Anna Maria is shown as being from Switzerland. It is curious that, although he was now farming his own land, he still considered himself a blacksmith.

The three oldest children, Joel, David and Albert, are listed.

Also listed as part of the GÜdemann household are Philip Strip, a 23-year-old farm laborer from Baden; and John Baumgartner, a 40-year-old shoemaker from Switzerland.

### CENSUS OF 1870

By now Fritz listed himself as a farmer.

The eight oldest children are listed -- Ezra had not yet been born. The three oldest sons, ages 11 to 15, are listed as farm hands.

A Horace Stigner(?) and a Barbara Stigner(?), both 70 years old and both from Switzerland, are shown as a part of the GÜdemann household.

### CENSUS OF 1880

The eight youngest children are listed. By now, Joel, the oldest son, had married Elizabeth Fehr and is listed as a farmer in Roanoke Township. Anna Mary, Fritz and Anna Maria's first grandchild, had been born and was now ten months old. A 22-year-old servant from Switzerland by the name of Amele Keller was a part of Joel's household.

This record reveals that the census taker, after he left the GÜdemanns, went to the Kreyenbiels and then to the Hellwegs. This substantiates that the Hellwegs lived, if not with the GÜdemann family, very close by. I am of the

belief that the Hellweg family, after moving from St. Louis, settled with the GÜdemann family to give the Hellwegs time to get established. After all, a map dated 1873 shows what appears to be two dwellings on the **BLUE** parcel where the GÜdemann family lived. I don't think it is entirely coincidental that the Hellwegs moved to a Belsley farm south of Metamora concurrently with the time that the GÜdemann family sold out in Worth Township and moved to Roanoke Township.

A concentration of families of the Apostolic Christian Church lived west of Metamora on Partridge Prairie at this time. Included in this group were the GÜdemann, Kreyenbiel, Büttner, Belsley and Engel families, in addition to others. Today, when one drives down the stretch of dirt road along which the GÜdemann family once lived, one experiences a sense of some sadness. There is not a hint that anyone ever lived there -- no building, not even a tree.

It is a bit difficult to realize that 130 years ago this road was vibrant with activity. Neighbors were constantly helping one another; visiting one another; attending births, weddings, and funerals; sitting up with sick friends, etc. A favorite pastime was to entertain friends from far and near who visited them on day and overnight visits. However, they derived their greatest satisfaction from frequent preaching and singing meetings which were held in each other's homes and barns. The GÜdemann family lived right in the center of it all.

October 1, 1881, to April 26, 1890

In the 1870s and 1880s, a movement to “the prairie” in Roanoke Township occurred. Perry Klopfenstein in his book *Marching to Zion* described it thusly:

There are two possible reasons why the Church in Roanoke flourished and the one at Partridge eventually disappeared. First, the more fertile open prairies to the east provided a lure to farmers that could not be easily resisted. Second, Benedict Weyeneth, the influential elder and unofficial titular head of the new denomination (by virtue of being the first elder in America) settled near Roanoke. It is likely his enormous strength of personality was partially responsible for the early successes of the church at Roanoke.

The Gudemann family was part of this mini-migration.

Fritz sold the **BLUE** parcel in Worth Township, where the family had lived since 1860, on October 1, 1881. One week later he purchased the 320 acre **BLUE** parcel in Roanoke Township--but did not obtain possession until the following March. It is problematical where the family lived during this interval of five months. I am guessing that the family stayed in the house on the **RED** parcel in Roanoke Township which Fritz had purchased six months earlier. When the family moved to the **BLUE** parcel in Roanoke Township, son David and his new bride Lois Weyeneth remained on the **RED** parcel, where their children were born and where David's family lived until 1910.

In any event, we know that Fritz, Anna Maria, and the remaining children at home moved to the **BLUE** parcel in Roanoke Township sometime in late 1881 or early 1882.

They moved into a house at the southeast corner of the farm. It was here that Fritz and Anna Maria lived the balance of their earthly sojourns. Fritz died on April 26, 1890. Anna Maria, his faithful partner for 33 years, had preceded him on June 18, 1886.

Today, the Herb Hodel family lives at the spot where the Gudemann family once lived. The house in which they live, after undergoing improvements

and modifications, still contains part of the original GÜdemann house which stands partially on the original foundation.

Note: In the old country, our GÜdemann ancestors lived for centuries in the small village of KÜrnberg, Baden. But Fritz's departure seemed to trigger some degree of wanderlust in the family. After a few moves in America, Fritz and his family settled down one mile north of Roanoke, Illinois. Seven of the eight sons had sons. However, today, there is no descendant with the name Gudeman who has a Roanoke, Illinois, mailing address. Viola Gudeman, daughter of son Frederick H., was the last person with the name Gudeman to live there when she passed away in 1995.

My sister, Dolores Rich, who prepared in 1995 a comprehensive family tree of Fritz GÜdemann's descendants, gathered some interesting data. She was able to identify 2207 descendants who were born in as many as 37 states and eight foreign countries. Five generations are now living, with 208 great-great-great-great-grandchildren already having been born.





# Chapter Eight





## The Diary

**I**n the late 1860s and during most of the 1870s, Catherine Kreyenbiel kept a diary which provides an interesting insight into life on Partridge Prairie in Worth Township, Woodford County, Illinois, when the Fritz Gudemann family lived there. So far as we know, the original copy has been lost, but, thanks to Fred Herbst, we have a record of it today. He had the interest and was willing to expend his time and energy, with the assistance of his daughter Norene, to laboriously hand copy the entire diary.

In Jess Leman's history of "The Frederick Gudeman Family" (see Chapter Three), he quotes a few entries from it. In my contacts with several who had read this short history, I sensed a consensus of special interest in this portion of his account. In view of that, this chapter is devoted to a condensation of Catherine's diary, of which copies of two representative pages are included.

But first a brief mention of the Kreyenbiel family. Catherine was the daughter of John and Jacobena (Gehring) Kreyenbiel. (The name is spelled in numerous ways, but I am using this spelling because John and Jacobena signed their name that way.) This is the same family with whom Benedict Weyeneth stayed during the winter of 1852-53 in Peoria. Perry Klopfenstein, in his book *Marching to Zion*, states, "John Kreinbill, an early minister in Peoria and Partridge Prairie, purchased land in Worth Township as early as September 2, 1854." This, no doubt, refers to a 40 acre tract directly across the road from the **BLUE** parcel on the Worth Township map (see Chapter Six) which Fritz and Anna Maria purchased, and where the Gudemann family lived. Thus, the two families became close neighbors, with the Gudemann family living across the road and only one-quarter mile south from the Kreyenbiels.

In any condensation it is difficult to choose which parts to retain. In this case, however, the initial decision was easy--all direct references to the Gudemann family have been retained. Beyond this it was not so easy, for each entry contributed some "flavor" to what life was like on Partridge Prairie, and each omission was done with some reluctance.

Entries which described the life and daily activities of Catherine were favored. This is appropriate because, as Jess Leman writes, "She was the

family's school teacher as well as friend and neighbor." True, she was all of these -- and more. She was much like a member of the Gudemann family and like an older sister to the children. The school which she conducted in a room in her home was, at best, haphazard and attendance was irregular, but it may be the only "formal" education which the Gudemann children received. Considering the difficult conditions, her teaching seems to have been remarkably efficient. Unquestionably, Catherine was a positive influence in the lives of the children during their important formative years.

In addition to being a dedicated teacher, she frequently attended meetings with members of the Gudemann family, as well as going with them to nearby towns, making clothes for the children, and helping Anna Maria with housework.

Included in this condensation is a sprinkling of entries which simply depict life in the Kreyenbiel household. The two families enjoyed an extremely close association and fellowship, and we can be sure that the activities in the Kreyenbiel household is a reliable reflection of that in the Gudemann home.

Catherine was a remarkable young lady. Indeed, the very manner in which she so conscientiously maintained her diary for so many years under difficult and inconvenient conditions is, in itself, testimony to her good character. She is a person I would like to have known. But, come to think about it, after reading her diary I almost feel that I did know her.

Note: Apparently to save the expense of additional diary books, Catherine overlapped the entries for the years 1869 and 1870 and, also, the years 1871 and 1872 in the same books. Thus, some of the dates for these years may be off by one year. Also, many, if not most, names are misspelled. They have been transcribed, as nearly as possible, as Catherine spelled them.

16 Jan 9-1871 Mon. Mr. Baumgartner  
 here to dinner.  
 Jan 10-1871 - ~~a letter from~~ Father.  
 came home.  
 Jan 10-1872 - a letter from Father  
 Jan 11 - Father started for Ohio  
 Jan 14-1872 I went to Mr. B. Claudins  
 in the evening. Rode with Mr. J. Schock  
 Standall night. (Sunday)  
 Jan 15-1872 - I went to meeting with  
 Mr. B. Claudin. morning sermon Father  
 afternoon Rev. Webb - came home with  
 Jan 18-1872 Father came home.  
 Thursday Jan 19-1871 - Mr. Harrison here to  
 supper. Meeting in eve. Mr. Bricker spoke.  
 Thurs Jan 19-1872 - meeting eve - Father spoke  
 Jan 21-1872 Sat Father went to Peoria.  
 Jan 26-1872 - Meeting eve - Father spoke  
 Jan 28-1872 - Father went to Bradley  
 Jan 29 Sunday 1871 - Mother and I went to meeting  
 with Mr. Gudeman - Weinst preached A.M. Mr.  
 Raymond afternoon.  
 Tuesday Jan 31-1871 - Meeting here in the  
 evening. preaching by Mr. Raymond.  
 1872 Feb. 2 Thursday - Meeting eve - father preached.  
 1871 - Feb. 5 a letter from father.  
 Sunday Feb. 5 1871 - Meeting to Mr. Gudeman  
 preaching by J. Claudin - Jacob and Lezzie  
 here in the evening. We went to  
 meeting to Mr. Engles - Father preached  
 Thurs - Feb. 9 1872 - Meeting in evening  
 Father went away with Mrs. K. Kind to go to the  
 Rev. Weinst and from there to Dillon -  
 Feb. 12-1872 I went to meeting with Gudeman  
 Sermons preached by Rev. Weinst.  
 Feb. 14-1871 Went to Washington for shoes at  
 Roemer 375 - From there to Mr. Schell and  
 Father and David

Thursday Feb. 16-1871 - Basil and Mary Claudin and  
 Mrs. J. Stiller here to dinner - Meeting here  
 afternoon - preaching by J. Herman.  
 Feb. 16-1872 Father came home  
 Feb. 17-1872 - Mr. Herbst brought Mr. Kropp  
 of Iowa here before noon. Meeting in the  
 afternoon Rev. Kropp preached. Meeting  
 in the evening by at Mr. Bittners - Rev.  
 Kropp preached. - Mr. Nafziger, his  
 two sisters, Mr. Schlagel and others here  
 to supper. Sunday Feb. 19-1871 - I went  
 to meeting with Mr. Gudeman - Morning  
 sermon preached by Mr. Wenger - afternoon  
 by Mr. Hahula. Sunday Feb. 19 1872 - Father  
 went to Peoria and from there to Princeton -  
 Mother went to meeting with Belsleys.  
 Feb. 22-1872 - Joseph moved away.  
 Feb. 23 Thurs-1871 - Meeting here P.M. Rev. Weinst  
 Feb. 23-1872 - Meeting eve. J. Herman Father <sup>thru</sup> came  
 Feb. 26-1872 " here P.M. Father preached.  
 Feb. 29-1872 - Knit on Joel's Mitten - David &  
 hauled wood for us. Meeting evening  
 Father preached.  
 Sat Mar 4-72 - Joseph and Christ here to dinner.  
 Sunday Mar 5-71 - Meeting at Belsleys - Mr.  
 Wenger preached - (72) Meeting at Gudeman  
 Father preached. Monday Mar 6 (72) Father  
 went to Dillon. Tues. Mar. 7 - (72) Meeting in  
 the eve Lentholt preached - Father came home.  
 Mar. 8-1871 - Made a cap for Mrs. Souther.  
 " 8 (72) Meeting Rev. Lentholt preached.  
 " 9 (71) Meeting here Mr. Wenger preached.  
 " 9 (72) Meeting P.M. Rev. Lentholt.  
 " 14 (72) Father came home.  
 " 16 (72) Thursday - meeting Father preached  
 " 19 - Sunday Father and I went to north with Joel and  
 J. Schell preached morning and P.M.

= 1875 =

1875

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other bed clothes at Gudeman's.  
Mr. Bittner brought some feller from Iowa here afternoon. Evening meeting. Preaching by Rev. Wagler. Mr. & Mrs. Wagler and Miss Esch here all night. Fri. Sept. 20. Mother took Miss Esch part way out on the Prairie. Father went to the others to Kuerd and Esch's. Mr. Dulong took them. Eve. meeting. Preaching by <sup>Rev.</sup> Wagler. Sun. Sept. 22. Father & Mother went to meeting at our farm. Thurs. Sept. 30. We cleaned the kitchen. Mr. Chas. Bittner brought Mr. Peter Sommera & Fridley here before noon. He stays all night at our house. Sun. Oct. 3. Meeting at Gudeman's. Preaching by Joel Gudeman. Sun. Oct. 10. Father at Mackinaw. I went to meeting at Gudeman's. Preaching by Rev. Weinst in the morning. Afternoon the same young man who preached his first sermon a few weeks ago. Fri. Oct. 15. We made apple butter at home. Sat. Oct. 16. Mother took father to Washington. From there he went to Fridley. Sun. Oct. 17. Mother went to meeting at Gudeman's. Mon. Oct. 18. Father came home. Thurs. Oct. 21. Mr. Lebrun brought Mr. Abner Fairbury and his brother of Croghan and Mr. Mike Versick here. Sat. Oct. 23. Father went to Morten & Son. Albert & Mrs. Gudeman. Sun. Oct. 24. I went to meeting alone. Preaching by Rev. Weinst. Afternoon by T. Martin. Sat. Oct. 30. Father went out on the Prairie. Sun. Oct. 31. Mother and I at home. Mon. Nov. 1. Mr. Lebr brought father home this morning. Sun. Nov. 2. We went to meeting to Beladup. Father preached. Wed. Nov. 4. Sewed on Lena's dress. Monday Nov. 11. in the eve. Mother helped. Sun. Nov. 14. Father and I went to meeting. Rev. Zimmerman preached in the morning, Father Wagner in the afternoon.

Sun. Nov. 21. Father started to G. Kuerd's before daylight to go to meeting & them. Mother & I at home. Fri. Nov. 26. I went & father to Washington. He goes to Princeton. Then goes east to Ohio. Sun. Nov. 28. All at home. Sunday Dec. 5. We went to meeting to Bittners. Preaching by E. Huchat. Tuesday Dec. 7. Mr. and Mrs. Bittner brought Mrs. Kourne sister of Europe here. Nana came with them. Wednesday Dec. 8. a Mr. Street of Chicago here to dinner. Sunday Dec. 12. All at home. We went to Steins in evening. Dec. 13. Commenced to bind and sew together a carpet for Mrs. Gudeman. Staid all night very cold. Sunday Dec. 14. I went to meeting with Gudeman. Preaching by G. Schulin. Monday Dec. 20. We finished the carpet. Dec. 23. Sunday. All at home. 1876 — Jan. 2. Sunday. Meeting here preaching by Xavier Martin. very bad roads. Wed. Jan. 5. commenced school with five of Gudeman's children - Three large ones afternoon. Thurs. Jan. 6. School 7 Gudeman's. Sunday Jan. 10. All at home. Raining day. Friday Jan. 14. School until noon - Sent the children home at noon because I am hoarse and cannot speak loud. Sunday Jan. 16. Mother went to meeting with Gudeman's. Friday. Jan. 22. We went to meeting - Bittners. Thurs. Jan. 28. School with 5 Gudeman's very muddy. Sunday Feb. 7. We went to meeting to Bittners. Preaching by Joel Herman. The children came to sing in the evening. Sat. Feb. 13. John (Grubill)? walked home. Rains nearly every day this week. Friday Feb. 19. Aunt Madlin walked to J. Esch's.

## 1869

1/11        *Commenced teaching Mr. Gudemans children. Put in a quilt for Mrs. Schoor.*

Joel, the oldest, was 13 years old. Catherine was 31.

1/26        *Father went on the prairie. Uncle Erb here for supper.*

The diary contains numerous references to “the prairie”, most of which have been omitted. “The prairie” simply refers to the area near Roanoke where Benedict Weyeneth and other members of the Apostolic Christian Church lived. A church building had already been constructed on the spot where the present Roanoke Church now stands. No church building was ever built on Partridge Prairie, where the Gudemanns lived. The two areas are about ten miles apart.

2/7        *Went to meeting at Mr. Engles. Father preached A.M. J. Shafers evening meeting at Mr. Guidimans house. Sermons by J. Shafers.*

2/8        *School. Father went to see Eugene Claudin.*

2/27       *Father went out on the prairie.*

3/1        *Father came home.*

3/2        *Father went to Morton and Dillon.*

3/5        *Father came home.*

The diary is filled with such entries. John Kreyenbiel was a minister who constantly made trips to near and far destinations in response to his ministerial calling. It was not unusual for him to return home from one trip, stay one or two nights, only to leave again on another trip.

3/7        *Went to meeting at Büttners house appointed for that purpose. Father preached in the morning and J. Shutter in P.M. Went to meeting in Belsley house - evening sermon by J. Shutter.*

3/10        *Mother went to Peoria with Joseph - bought testaments.*

Joseph was Catherine's younger brother. There were only two children in the family.

3/18        *Father came home. Rev. Weinert and wife and Fred Walter here to dinner - meeting here. Rev. Weinert preached.*

3/22        *Father went to Canada.*

4/15        *Sewed for Mrs. Moerie before noon. Went to see Mrs. Shappi in afternoon.*

4/18        *Mrs. Belsley came here afternoon. I went to see Mrs. Moeri afternoon. Mother went to see Mrs. Alt.*

4/20        *Mother and I went to Morton. I cut out some white capes and a bonnet for Mrs. Alt.*

5/9         *We went to the prairie meeting. Morning Rev. Weinert. P.M. J. Schutter.*

5/16        *Went to meeting on the prairie. Rev. Reuter in the morning. Father in the afternoon.*

5/24        *Put a quilt in for Mrs. Abersol. Went to Mrs. Alt - Father came home.*

5/25        *Put a quilt in the frame for Mrs. Kuntz.*

5/27        *Finished quilt - put in a quilt for Mrs. Bittner.*

6/16        *Put in a quilt for Mrs. Engles. Father came home from Canada sick.*

6/27        *Mother and I went to meeting. Sermon preached by Rev. Zimmerman.*

- 7/11      *Went to prairie - sermon by Rev. Weynett A.M. G. Hohulin P.M. Father at home. Partridge meeting A.M. Rev. Reuter - Father P.M.*
- 7/22      *We went to the funeral. Mrs. Moerie's child. Father officiated.*
- 8/8        *Went to meeting at Gudemans. Father and J. Shutter.*
- 8/22      *We all went to Morton meeting. Rev. Welk A.M. Father P.M.*
- 8/29      *Went to prairie - Rev. Weyeneth A.M. Father P.M.*
- 9/13      *I kept house for Mrs. Gudeman while she went to the funeral of her brother John's child.*
- 10/3      *We had company from N.Y. from Princeville, Tremont and other places.*
- 10/4      *Father went to conference. Our visitors left.*
- 10/10     *We went to meeting on the prairie. Sermon preached by P. Verkler.*
- 10/19     *I went to Mrs. Belsley for quilt frames. And to Mrs. Molidore for pears. First snow.*
- 10/22     *Ground covered with quite a deep snow.*
- 10/25     *Cooked for thrashers.*
- 10/31     *Mother and I went to meeting with J. Gudeman. Sermon by J. Shutter.*

J. Gudeman refers to Joel. As a reminder, the nine Gudemann children were Joel, David, Albert, Samuel, Magdalena (Lena), Frederick H., Nathan, Eli and Ezra R. Ezra had not yet been born.

- 11/18      *Meeting here this eve. Preaching by father. Mr. Smith stayed here all night. Snow so deep horses can scarcely get through.*
- 11/21      *Mother went to meeting with Gudemans.*
- 11/28      *Mother went to Church with Gudemans.*
- 12/1        *Father started for Pennsylvania.*
- 12/5        *We went to Bittners home for meeting. Sermons preached by J. Shutter.*
- 12/8        *We sent father his pass to go to Europe.*
- 12/9        *Butchering done before noon. Meeting here P.M. Preaching by Rev. Leinhold.*
- 12/22      *Meeting here today. Preaching by J. Shutter, after meeting I went home with Mr. Brenner.*
- 12/24      *Mr. Brenner took me to Washington. I spent day with Mrs. Roem. In the evening we went to see the Christmas tree.*
- 12/26      *Went to meeting to Mr. Leidholds house. He preached in the afternoon. I went home with Lena Roggie.*
- 12/30      *We went to Forrest and then to Father Verkler's house.*

## 1870

1/26      *School-Theophile and Cleopas Büttner came today.*

Theophile and Cleopas Büttner were sons of Friedrich and Anna Barbara (Minger) Büttner and were first cousins of the Gudemann children. Just as the Gudemann children changed their name to Gudeman, their Büttner cousins changed their name to Bittner.

1/29      *Company of Mr. and Mrs. Isch and Katie Sommers of Peoria here in P.M. Sermon by Rev. Leinhold.*

5/12      *Father came home Saturday. Went to Mrs. Moerie in the evening. Father went out on the prairie.*

5/18      *Went to see Mrs. Moerie. Made a bonnet for her.*

5/22      *Mother and I went to prairie - preaching by J. Schutter -morning. Afternoon J. Claudin.*

7/31      *Went to meeting Mr. Gudemans. Father and Shutter. Went to Peoria meeting. Father preached.*

8/21      *Meeting with Mr. Belsley - preaching by Rev. Zimmerman.*

8/28      *Meet at Schutters. Preaching by Father.*

8/29      *Mother went to meeting with Mr. Belsley.*

9/7      *Father started for Iowa.*

9/19      *Mother and I went to meeting with Mr. Moeri - preaching by Rev. Weinert.*

9/24      *Went to see Mrs. Moeri and Mr. Molidore.*

9/30      *Meeting here. Preaching by J. Schutter.*

- 10/4        *We had a letter from Father.*
- 10/11      *John Sommer came after us. We called at J. Claudins.*
- 10/12      *Father came home.*
- 10/23      *Mother and I went to meeting with Mr. Gudeman. Preaching by Rev. Weinet.*
- 10/27      *Did housework and cut a pair of pants for Nathan.*
- 10/28      *Homework and cut a pair of pants for Eli. Meeting here. Preaching J. Schutter.*
- 11/1        *Meeting here. Serman by Rev. Weinet - a letter from Father.*
- 11/8        *Went to see Mrs. Moeri in afternoon.*
- 11/10      *Father came home.*
- 11/12      *Father went to stay all night with Mr. G. Kuird - started for Gridley the next morning.*
- 11/19      *Went to see Mrs. Moeri in afternoon.*
- 11/22      *Sat up all night at Mrs. Moeri's. She died at half after six this morning. Father came home.*
- 11/23      *Went to Mrs. Moeri's in the evening. Mr. Smith here to supper.*
- 11/24      *We went to the funeral of Mrs. Moeri - Sermon preached by Father. Father went to Bittners in eve.*
- 11/29      *We went to Mr. Shuttters to see Katie Engel and Anna Landert baptized. Father came home in evening.*
- 12/2        *Father and I went with Mr. Gudeman to meeting. Mr. Shutter - Father preached.*

- 12/12      *All at home.*
- 12/21      *Mr. Moeri here sewing on Fathers coat - very cold.*
- 12/23      *Mr. Moeri finished Fathers coat. Father started for Gridley in the afternoon.*
- 12/28      *Father came home.*
- 12/31      *Helped Mrs. Gudeman afternoon on dress for Lena.*

## 1871

- 1/1        *We went to meeting to Mr. Engels. Father preached.*
- 1/4        *Mr. Moeri here sewing for Father.*
- 1/8        *Meeting at Bittners. Rev. Wenger.*
- 1/11       *Father started for Ohio.*
- 1/29       *Mother and I went to meeting with Mr. Gudeman - Weinert  
preached A.M. Mr. Raymond afternoon.*
- 2/5        *Meeting to Mr. Gudemans. Preaching by J. Claudin--Jacob and  
Lizzie here in evening. We went to meeting to Mr. Engles-Father  
preached A.M. and P.M.*
- 2/14       *Went to Washington with Joel and David Gudeman for shoes at  
Roems 3.75 from there to Mr. Unsicker.*
- 2/19       *I went to meeting with Mr. F. Gudeman. Morning sermon  
preached by Mr. Wenger-afternoon by Mr. Hohulin.*
- 3/8        *Made a cape for Mrs. Sowter.*
- 3/19       *Father and I went to Morton with Joel Gudeman. Father  
preached morning and P.M.*
- 3/22       *Put a cradle quilt in the frame for Mrs. J. Isch.*
- 3/26       *Mother went to meeting with Mr. Belsley.*
- 4/16       *Went to meeting with Basil Claudin - preaching in A.M. by a  
stranger J. Herman.*
- 4/23       *I went to meeting with Mr. Gudeman - Mr. Raymond preached.*

- 5/14      *Went to meeting. Preaching by J. Imthurn - meeting our house in evening.*
- 5/21      *Went to meeting with Mr. Belsley. Preaching by Rev. Weinert.*
- 6/4        *Went to meeting to Bittners. Father preached A.M. Mr. Hartman afternoon.*
- 6/11      *Meeting at Morton - went with Joel Gudeman. Preaching by Rev. Welk A.M. - Rev. Wenger P.M.*
- 6/15      *Mother went with Gudemans to Mackinaw.*
- 7/18      *Father came home. Mrs. Wolf and Stein here in eve.*
- 7/22      *We went to meeting to Mr. Kuirds. Preaching by Rev. Geistlich.*
- 7/23      *We went to meeting with Mr. Belsley. Sermon by Rev. Geistlich. Morning and afternoon - evening Rev. Walter staid all night by Mr. Wetzlers.*
- 7/30      *I went to Morton to meeting with Mr. Belsley. Morning sermon preached by Rev. Walters afternoon P.M. Rev. Geistlich.*

The book *Die Evangelisch Taufgesinnten* by Hermann Rüegger, Sr., describes the kind of persecution experienced by Reverend Geistlich in Europe:

A meeting, which was held in the forest on the Schafmatt in Aargau, and during which he preached, was attacked while they sang the song: *I Won't Let Anything Come Between Me and My Jesus*. Geistlich was beaten and thrown into a ditch and injured his chest. He suffered from that injury for the rest of his life. In 1852 in Zürich he was appointed to be an elder and after his move to Schlieren he became the Town Councilman in the Limmattal.

- 8/5        *Mr. Peter Verkler, P. Farney and wife and her brother from New York and Mr. Weinert, Herbst, Martin and Riggensbach called afternoon.*

- 8/7            *I went to visit Anna Straub.*
- 8/12           *Mr. G. Kuird, Mr. Hirshie, B. Verkler and Sister Mary Sommer and Mary Houder called here. Mrs. Schneider all night. Father went away.*
- 8/13           *I rode with Mr. Schneider. Mother with Mr. Belsley to meeting - preaching by Rev. Geistlich.*
- 8/15           *Father went to meeting with Mr. Goodman.*
- 8/24           *Went to meeting with Mr. Belsey afternoon. Mr. Geistlich preached his last sermon from the 20th Chap. of Acts - 17th verse to the end.*
- 8/25           *I went to see Mrs. Stein, Koons, and Bittners.*
- 9/18           *We went to meeting with Mr. Guideman to G. Kuirds House. Preaching by Rev. Brown.*

This Reverend Brown (Braun) is mentioned in the book *Die Evangelisch Taufgesinnten* by Hermann Rüegger, Sr.:

In 1845 Andreas Braun, who had come to Switzerland from Schweinfurt (Bavaria) as a traveling journeyman, found work with Brother Märki in Ormlingen (Basel area) and was converted. After his return to Germany he joyously proclaimed his beliefs and preached the gospel in his home town of Schweinfurt. People listened to him and soon started a congregation there which he served as its Elder. But the persecution became so severe that after much distress he was left with no choice but to emigrate to America in 1854 together with his entire congregation. Those emigrants were lovingly received in Peoria and found a second homeland there. The first report dated August 16, 1854, which came from Peoria, however, sounded depressing: "All the scum of Europe has found refuge here." In that year there was also great need in America and everything became more expensive.

- 9/21           *Went to a meeting to Mr. Gudemans. Mr. Brown preached. Mr. and Mrs. Farney and a sick lady came home with us.*

- 10/22      *Mother and I went to church with Gudemans. J. Herman preached. Father to Morton.*
- 10/24      *I went to Peoria with Belsleys. Went to Aunt Kate and Anna overnight.*
- 10/26      *Ella and I went to see Mrs. Hopkins. I went with Cousin Lizzie P.M. Went to Pulsiners. Staid all night.*
- 10/27      *Went to town. Met Aunt Kate. She went with me to China Hall. Bought glassware - \$1.20. Spent night at Aunt Sommer in P.M. I went to see Mrs. Linsey and Bena Vogt.*
- 10/28      *Cousin Andrew Sommer went with me to the bridge. I went to Aunt Barbery.*
- 10/30      *Lizzie and I went to Peoria - stopped at Mrs. Morimors. Stayed at Aunt Barberys.*
- 11/5        *Meeting here - sermon by Joel Hermann A.M. - Father afternoon. Theophil Bittner died. I went to sit up with Mr. and Mrs. Stein at Bittners.*
- 11/7        *Theophil Bittner funeral. Rev. Weinert preached sermon P.M.*
- 11/11      *Father went to Gridley. He went from there to Iowa.*
- 11/18      *Mr. Herbst brought Mr. Kinsinger and Kaufman here.*
- 12/4        *Went to meeting to Bittners eve. Rev. Walter and Wenger spoke.*
- 12/9        *Finished Kate Stortz's bonnet.*

## 1872

- 1/8            *I went with Katie Engle to visit Mary Schertz - eve.*
- 1/11           *Father started for Ohio.*
- 1/14           *I went to Mr. B. Claudin in the evening - rode with Mr. J. Schrock. Staid all night.*
- 1/15           *I went to meeting with B. Claudin. Morning sermon Father. Afternoon Rev. Welk - came home with Gudemans.*
- 2/9            *Meeting in evening. Father went away with Mr. Kuird to go to Rev. Weinets and from there to Dillon.*
- 2/12           *I went to meeting with Gudemans. Sermon preached by Rev. Weinert.*
- 2/17           *Mr. Herbst brought Mr. Kropf of Iowa here before noon. Meeting in the afternoon. Rev. Kropf preached. Meeting in the evening at Mr. Bittners - Rev. Kropf preached - Mr. Nafziger, his two sisters, Mr. Schlagel and others here to supper.*
- 2/22           *Joseph moved away.*

Joseph was the Kreyenbiel's only son. In 1855 Samuel Fröhlich wrote from Strassburg, France, to Illinois:

I shall answer the question you have written about and submitted to me, my dear brother Hoffman, concerning dear brother Kreyenbiel, and my feelings about the passages in I Timothy 3:4 and Titus 1:6 whether it would be possible to entrust him the eldership of the congregation despite the disobedience of his 15 year old son.

John Kreyenbiel never became an Elder of the church.

- 2/27           *Knit on Joel's mittens. David hauled wood for us. Meeting evening. Father preached.*

3/5            *Meeting at Gudemans. Father preached.*

3/7            *Meeting in the evening. Leuthold preached. Father came home.*

An incident in the life of Reverend Leuthold is mentioned in *Die Evangelisch Taufgesinnten* by Hermann Rüegger, Sr.:

Even after Fröhlich himself was finally expelled from his home and had to leave the country (Switzerland) in 1844, the persecutions did not end there. During a visit to Canton Aargau, the brothers Heinrich Geistlich, Johannes Günthard and Kaspar Leuthold were arrested, handcuffed and transported to Canton Zürich. Meetings were possible only at night between 2 and 5 A.M. Fröhlich reported in his journal when on a journey from Strassburg through Switzerland of such a meeting, which was held on September 4, 1854, in a lone, uninhabited house in Rapperswil.

3/22            *Put a cradle quilt in the frame for Mrs. J. Isch.*

3/23            *We finished quilt. Meeting P.M. Father preached.*

3/26            *Joel, Sammie, Lena and Fred came in afternoon and eve.*

4/9            *Meeting to Mr. Belsley. Father preached.*

4/11            *Father went to the funeral of Mr. Schnetzler.*

4/16            *We went to meeting. Morning sermon by Mr. Wenger - P.M. M. Zimmerman. Father and Mother went to Weinets.*

5/5            *Mr. Herbst brought the grafter here.*

5/7            *Meeting here. Rev. Weinert preached A.M. Father P.M. Large attendance. Joel Gudeman baptized.*

5/13            *Father went to Iowa and Kansas.*

5/14            *I kept house for Mrs. Gudeman. They all went to meeting. David baptized.*

- 5/22      *Went to Engels. Katie stitched my bonnet.*
- 5/26      *Mr. and Mrs. Verkler from Forrest here today. I went to Mrs. Belsleys to have a bonnet stitched for Katie Stortz.*
- 5/28      *I went to meeting with Mr. Belsley. Morning sermon by Mr. Warner. P.M. G. Hohulin. Joseph and Maria here in eve.*
- 6/12      *I went to meeting with Mr. Belsley. Mother with Gudemans. Preaching by Rev. Belnie in the morning. Mr. Wenger in afternoon.*
- 6/18      *Picked cherries in afternoon. Sammy and Albert helped.*
- 6/29      *Meeting. Father preached. Gal. Chap. 6.*
- 7/9        *Meeting to Bittners. Father A.M. Weinert P.M.*
- 7/11      *Helped Francis keep house while Mrs. Gudeman went to Washington.*
- 7/15      *Father went to Peoria with Mr. Gudeman.*
- 7/24      *Father went to see Mr. Weinert.*
- 8/2        *Sealed cherries for Mrs. Felrat of Gridley.*
- 8/7        *I marked J. Adams pocket handkerchief.*
- 8/13      *Mother went to meeting with Gudemans. Father to Morton with Mr. Belsley.*
- 8/20      *Father and I went to meeting. Morn sermon by Father. Joel Herman afternoon.*
- 9/10      *Mother and I went to meeting with Joel Gudeman. Morning sermon Mr. Herbst. Afternoon Mr. Schutter.*

- 9/11      *Went to see Mr. and Mrs. Adams who are sick. Stopped at Mrs. Steins.*
- 9/16      *Katie Engle and I went to visit sick people - Adams and Belsleys, Weavers and Mrs. Kindig. Father went to Dillon.*
- 10/9      *Christ came. Covered our smoke house.*
- 10/10      *Mother made 5 gal. Isabella wine.*
- 10/11      *We picked Catawa grapes. Picked from stems - 10 gal. wine.*
- 10/20      *Finished Kasp. Baer shirts.*
- 11/3      *Baked bread for our meeting at Mrs. Gudemans.*
- 11/10      *Sewed for Mr. Moeri girl.*
- 11/11      *Finished little Mary's dress.*
- 11/12      *Father and I went to meeting. I went with Aschilmans in the eve. Preaching by Rev. Reuter.*
- 11/26      *Came home with Joel Gudeman. Brought Aunt Madeline with us. Preaching by Father Wenger.*
- 12/9      *Father and Mr. Gudeman went to Gridley. Father starts for Ohio.*
- 12/26      *I went to see little David Schertz who is very sick. Staid all night.*
- 12/28      *Remained at Mr. Schertz's until 10'oclock. Rode back part way with Dr. Wood.*

## 1873

1/2            *School with Albert, Sammy, Lena and Fred Gudeman. Yesterday we received a letter from Father.*

For some unknown reason, the association between the two families seems to have increased about this time.

1/3            *School. 4 Gudemans, 3 Fairs.*

1/5            *Meeting at Bittners - Joel came for us morning. Sermon G. Hohulin. Eve. Rev. Weinert.*

1/6            *School 5 Gudemans - 4 Fairs and Cleopas Bittner and Fred Adam.*

1/7            *School Eliza Bittner came today - Mrs. Stortz here - Lizzie Fair staid here this evening.*

This probably refers to Elizabeth Fehr, whom Joel later married.

1/12          *Lidia and I went to meeting with Gudemans. Morning sermon preached by Ern. Herbst. Afternoon by Joel Herman.*

1/17          *School. All of the Gudemans here but David.*

1/26          *Went to meeting with Gudemans. Aunt Madaline and Melia came home with us.*

2/2            *Went to meeting with Gudemans. Sermon by E. Herbst. Melia went home with G. Kuird.*

2/3            *Father Ashliman came in the evening. He brought me some singing books.*

2/11          *School all day. A peddler here overnight.*

- 2/12 *I bought a pair of scissors for 20 cts. of the peddler.*
- 2/14 *Joseph took our oats to Peoria.*
- 3/5 *Went to keep house for Mrs. Gudeman while she stays with her mother who is sick.*
- 3/6 *Went to wait on Mrs. Stein who is very sick.*
- 3/30 *Went to meeting with Gudemans. Sermons by Rev. Zimmerman.*
- 4/6 *Meeting here. Preaching by Mr. Warner. We had a pig butchered - butcher cook son came for flower seeds.*
- 4/19 *Alph Engle came for plum tree.*
- 4/29 *J. Sommer brought Father home sick from Metamora. He came from Peoria by train. Mr. Bittner came to see Father. Mr. Gudeman in eve. Joel took Mother to town.*
- 5/5 *Father's visitors. G. Kuird and Sophia, her mother and Uncle Erb.*
- 5/9 *Went to Mr. B. Groves for duck eggs.*
- 5/10 *Joel Gudeman brought us a pump from town. He and Joe put pump into well.*
- 5/19 *I went to Stortzes in the morning. Came back to N. Isch afternoon. Went to Steins to put the renovator on Louisa. She would not have it done.*
- 5/25 *All at home. Father's visitors. Mr. and Mrs. Bittner, Mr. and Mrs. Gudeman and Uncle Erb. I went to Gudemans to sing.*
- 5/29 *Went to Steins in the evening. Used the life renovator on Louisa.*
- 5/30 *Mr. Herbst and Lehman and Mr. and Mrs. Newschwander came to see Father.*

- 6/1            *Meeting at Gudemans. Preaching by Mr. Warner. Singing in the evening.*
- 6/3            *Helped cook at Steins for the men who plowed and planted his corn. Ellen Stein was here last night to tea.*
- 6/12          *Mr. Gingerich came to see Father.*
- 6/22          *I went to meeting. Preaching by Mr. Warner. I rode with Schorters and went to Fehrs. They came home with me to singing.*
- 6/23          *Father went to meeting on the prairie yesterday for the first time since he came home.*
- 6/27          *I went to a funeral on the prairie with Mr. and Mrs. Gudeman.*
- 6/29          *Mother went to Peoria with Mrs. Gudeman, Joel and David and Lena. No meeting. They went to see Aunt Kate.*
- 7/9            *David hauled our hay from the orchard home and ploughed our flour corn afternoon.*
- 7/17          *Washed before noon. Mrs. Fisher here to dinner.*
- 7/20          *Father and Mother went to meeting with our team. Gudeman children and I went to Fehrs to sing after meeting.*
- 8/3            *Meeting here. Father preached. Singing here afternoon. Lizzie Fehr and Katie Sowter, Lena Gudeman singing at Gudemans in eve.*
- 8/10          *Mother went to Morton with Mr. and Mrs. Gudeman. Father and the boys went on the prairie.*

“The boys” is, no doubt, a reference to the Güdeman boys.

- 8/14          *Thursday - meeting at Gudemans. Father preached.*

- 8/20      *Finished Eli's waist.*
- 8/21      *Finished Ezra's waist. Meeting in eve. Father preached.*
- 8/22      *Finished Nathan's waist and took them home.*
- 8/23      *Father and Mr. Gudeman went to Mackinaw.*
- 8/24      *I went to meeting with the boys. Preaching by Rev. Welk A.M.  
Philip Wenger P.M.*
- 8/31      *We went to meeting with Joel Gudeman. He took our wagon.  
Lizzie went to Fred Isch's in the evening.*
- 9/3        *I finished a pair of pants for Nathan.*
- 9/10      *Went to Peoria with Mrs. Gudeman. Staid with Aunt Kate.*
- 9/11      *Lizzie came afternoon. Staid with her all night.*
- 9/12      *I went down town to the station. Bought 1 doz. German singing  
books for 5 dollars at Bachmans. Went to Aunt Kate all night.*
- 9/13      *Went back to Aunt Kate all night. Father came in afternoon.*
- 9/14      *We went to meeting at Mrs. Schneider's - Father preached.  
Meeting in the evening downtown - Father preached and staid  
there all night.*
- 9/15      *Went with Lizzie to Mr. Pulsivers. Lizzie and Jacob Sommers and  
the children came in the morning. We all went to Aunt Katie for  
dinner.*
- 9/16      *Afternoon Jake took us all to the fair grounds. The second State  
Fair in Peoria, Illinois.*
- 9/21      *We went to meeting - sermon by Mr. Gerhold.*

- 9/22      *Andrew came with me to depot where I took the cars for Washington. I went to Roem's. Mrs. Roem came with me to depot where I started for Metamora.*
- 10/5      *We went to meeting with Gudemans. Father preached.*
- 10/6      *Joel and David cleaned our well.*
- 10/7      *Commenced singing school in the evening.*
- 10/10     *Mother and I went to Sophie Kuird. Her baby was buried last Wednesday.*
- 10/15     *Mother and I and Mrs. Gudeman went to see Sophie Kuird. When we got home I went out on the prairie with Mr. Gudeman to use the needles on Cousin Amelia. Had supper at Mr. Wetzlers. I went with Amelia to N. Isch overnight.*
- 10/17     *Mother and I went to Metamora. Bought bed ticking and flannel for a shirt for Father.*
- 10/19     *I went to meeting with Gudeman children. Preaching by Rev. Weinet. I went home with Fehrs. Singing in eve. Gudeman's children came. I went home with them.*
- 10/21     *Went to Gudeman's. Singing in eve.*
- 10/25     *Father went to Princeville with Mrs. Gudeman and David and Grandfather Minger.*
- 11/1      *Father Aescleman at Gudeman's this eve. I went there to sing with them.*
- 11/7      *Finished Lena's dress. Singing in the evening.*
- 11/8      *Finished Sammy's and Albert's waists afternoon. Commenced a stocking for Ezra.*

This is one of only three times that Ezra is mentioned. He, being the youngest, had the least association with Catherine. Unquestionably, Ezra had the very best influence and training at home; but one has to wonder whether, if he had been more under the influence of Catherine, he might have lived a happier life with a less tragic end. As Jess Leman wrote to my father in 1969:

*You know of course, that Ezra ran away from home when mother got married at the age of 16 or thereabouts,-- that he was divorced from Aunt Florence (Claudin) for many years before he died,-- that he was some sort of a sea captain and sailed the seven seas for years,-- and finally that there was a mystery and tragedy connected with his death.*

Additional information was learned from various sources. Ezra married Florence Claudin of Eureka, Illinois. They found their way to Baltimore, Maryland, where they had two children, a daughter who died in infancy, and a son named Harold Robert. Ezra and Florence were divorced. He never remarried, but she remarried a Hubbard.

Harold Robert had two sons, but he died when they were infants. The mother and her two sons moved in with the maternal grandparents, where Ezra would occasionally visit them. Harold Robert, Jr., a grandson, now 72 years old, remembers his grandfather Ezra as a distinguished looking gentleman with white hair and a white mustache. He made a fine impression on his two young grandsons because he would usually bring them a bag of candy.

Ezra was employed for many years in a chemical plant in suburban Baltimore. At other times he was a seaman (perhaps an engineer) on merchant marine ships and traveled to Germany and other foreign ports. His body was discovered in his room in a rooming house in downtown Baltimore on November 28, 1934, when his grandsons were eleven and nine years old. His death was a suicide.

11/10        *Cut out a little coat for Nathan.*

11/11        *Cut out one for Fred.*

11/13        *Cut out coat for Eli. Meeting in the eve.*

- 11/15      *Father and Mother went to Gridley with Christ Belsley. David and Fred stayed with me all night.*
- 11/20      *Finished Lena's cloak. Meeting in the eve. Finished Ezra's stocking after meeting. Commenced a pair for Lena.*
- 11/23      *All at home. Stormy day.*
- 11/24      *Joseph and Joel butchered our hogs. Lena helped us.*
- 12/2      *Mr. Von Tobel and 2 strangers here. Mr. and Mrs. Yendis, their hired help and Mrs. Fletterer and Mary Belsley here. Father went to Fred Isch's.*
- 12/5      *Baked bread for our meeting. Blackened the stove in the front room.*
- 12/6      *Polished 2 stoves.*
- 12/8      *David brought the desks, we fixed the school room.*
- 12/9      *Commenced school. Father started to Kansas.*
- 12/14      *Gudemans here in the eve. Bittners and Gudemans here this aft.*
- 12/15      *School. 7 of Gudemans, 3 of Fehrs, 2 of Bittners and Madeline Belsley.*
- 12/25      *Mother went on the prairie with Gudeman's boys. I went to Belsley's afternoon.*
- 12/27      *I went to Metamora with Joel Gudeman. Bought at Portmana. Bought book for Lena and one for Elisa, 80 cts for both. 6" knives for Fred and Jony each 20 cts. Net for myself. Pocket book for Eli 10 cts. Glasses for myself at Walden's 150 cts. Candy at Knobloch's 15 cts. Stamps 15 cts.*

**1874**

Apparently the diary book for 1874 was lost.

## 1875

- 1/2      *Finished Mother's brown water-proof dress. Helped mince meat.*
- 1/4      *School. Bena and Theophile Fehr today for first time.*
- 1/8      *Mr. Sommers of Gridley, Souter of Indiana, Stortz of Switzerland were here.*
- 1/11     *Went to town with Joel. Bought Dr. Brown's bronchial troshes at Wykoff's.*
- 1/15     *School. 4 Gudemans. Evening school.*
- 1/24     *The sermon was preached yesterday by a Russian preacher. They came here during the week. Several Russian families. One at Gudeman's, one other at Bittner's, and some at Kuird.*
- 1/25     *Housework. I went to meeting with C. Belsley. Rev. Stram preached. Ben Souter buried today.*
- 1/27     *Prairie - went with Joel Gudeman.*
- 1/28     *I bought a pair of guinea hens from Cousin John Sommers.*
- 2/1      *School 4 Gudemans, 3 Bittners, Bena Fehr. Theophil B. comes no more.*
- 2/5      *All except Albert, Lena, Fred and Nathan came in the evening to learn to make letters on card paper.*
- 2/7      *We went to meeting with Gudemans to Schuter's. Preaching by Rev. Herbold. Meeting here in the eve. Rev. Herbold preached.*
- 2/10     *Sewed on the dress which Mary Schertz gave me.*
- 2/14     *I went to meeting with Gudeman's. Rain.*

- 3/5      *Rev. Weyeneth brought his wife and her sister Mattie and the carpet weaver here before noon. He went to Gudeman's. They all went Bittner's overnight.*
- 3/20     *Rev. Weyeneth preached in the morning. In the afternoon Hartman. Mr. and Mrs. Gudeman went to Gridley yesterday.*
- 4/1      *I went with Mrs. Stein to Mrs. Graves who was sick.*
- 4/4      *We went to meeting with Gudeman's. Preaching by X. Martin morning and afternoon.*
- 4/11     *Mother and Mrs. Gudeman went to visit Mrs. Bittner in the aft. She is sick.*
- 4/16     *Cold. Water freezes in our kitchen during the day.*
- 4/22     *Amelie Isch brought us some late rose potatoes for seed.*
- 4/26     *Mother went to G. Kuerd's after Aunt Madeline. I made lye for soap.*
- 5/2      *Went to Bittner's. Preaching by G. Hohulin. Father has a very severe cough. He cannot preach.*
- 5/10     *Father and Mother and Christ plant corn and potatoes.*

This is one of only a few references to "Father" doing manual labor. He was preoccupied in his missionary calling, and it seems he did not enjoy good health.

- 5/12     *Mother went to town for medicine for Father.*
- 5/14     *Went to Belsley's after noon for elder to plant.*
- 5/28     *We moved Father's bed into the front room. Cleaned the smoke house to cook in.*

- 6/6            *We went to meeting to Belsleys. Morning sermon by Father Wenger. Afternoon Rev. Weinert - from Chapter in which the resurrection of Lazarus is related.*
- 6/9            *Father went to Dillon.*
- 6/10           *Father came home quite sick.*
- 6/30           *Sewed on David's shirt.*
- 7/10           *Mr. and Mrs. Lehman brought Mr. P. Sommers and Pete Klopfenstein here this morning.*
- 7/11           *We went to Peoria with Bittners - left the pony there. Aunt Anna went with Gudemans.*
- 8/8            *Mother went to meeting with our team.*
- 8/15           *Father went to Morton with Gudemans. David took me out on the prairie with our buggy. Preaching by Rev. Zimmerman.*
- 8/22           *Mother went to meeting with Gudemans. Aunt Madeline came home with them.*
- 9/9            *Mother went to funeral of school teacher. Weinert with Gudemans. Lena and I sewed on shirt for Joel.*
- 9/12           *I went to meeting with David. Morning sermon by Rev. Hartman. Afternoon a man unknown to me preached.*
- 9/19           *I went to meeting with Gudemans. Father as the neuralgia. Preaching by Rev. Weinert. Text from 13 Chapter of Hebrews all day.*
- 9/23           *Helped wash straw ticks out and other bed clothes at Gudeman's. Mr. Bittner brought some folks from Iowa here afternoon. Evening meeting preaching by Rev. Wagler. Mr. and Mrs. Wagler and Miss Esch here all night.*

- 9/24      *Mother took Miss Esch part way out on the prairie. Father went with the others to Kuerd's and Esch's. Mr. Gudeman took them. Eve. meeting preaching by Rev. Wagler.*
- 10/3      *Meeting at Gudeman's - preaching by Joel Gudeman.*
- 10/10      *Father at Mackinaw. I went to meeting with Gudemans. Preaching by Rev. Weinet in the morning. Afternoon the same young man who preached his first sermon a few weeks ago.*
- 10/15      *We made apple butter at home.*
- 10/17      *Mother went to meeting with Gudemans.*
- 10/23      *Father went to Morton with David, Albert and Mrs. Gudeman.*
- 10/24      *I went to meeting alone. Preaching by Rev. Weinet. Afternoon by X. Martin.*
- 11/10      *Sewed on Lena's alpassa dress. Mended socks in the eve. Mother helped.*
- 11/26      *I went with Father to Washington. He goes to Princeville. Then goes east to Ohio.*
- 12/7      *Mr. and Mrs. Bittner brought Mrs. Kouns sister of Europe here. Nana came with them.*
- 12/16      *Commenced to bind and sew together a carpet for Mrs. Gudeman. Staid all night. Very cold.*
- 12/19      *I went to meeting with Gudemans. Preaching by G. Hohulin.*
- 12/20      *We finished the carpet.*
- 12/26      *All at home.*

## 1876

- 1/5      *Commenced school with five of Gudemans children. Three large ones afternoon.*
- 1/6      *School. 7 Gudemans.*
- 1/14     *School until noon. Sent the children home at noon because I am hoarse and cannot speak loud.*
- 1/16     *Mother went to meeting with Gudemans.*
- 1/28     *School with 5 Gudemans. Very muddy.*
- 2/7      *We went to meeting to Bittners. Preaching by Joel Hermann. The children came to sing in the evening.*
- 2/23     *School with but three of Gudemanss and Johny.*
- 3/6      *We went to meeting to Gudemans. Morning sermon by a Russian - Father preached in the afternoon.*
- 3/13     *All at home. Father too.*
- 3/14     *I went to Steins for a little pig before noon.*
- 3/30     *School again. 6 Gudemans.*
- 4/22     *Mr. Lousks and Sommers, Mr. and Mrs. Hoffman stayed with us last night. Gudemans took Mr. Lousks and Sommers to Washington. From there they go to Pekin. Hoffmans go to Gudemans from here.*
- 4/26     *Cut out my de lage dress and sewed on it.*
- 4/28     *Went to see Joel who was sick.*

- 5/4            *Father goes east.*
- 5/11          *Mothers foot which she scalded is becoming very sore.*
- 5/24          *Went to town with butter and eggs. Bought pair of stockings at Knoblochs, 30 cts.*
- 5/28          *I went to Stein's in afternoon. Their baby is scalded.*
- 6/2           *Father came home sick.*
- 6/7           *Put a quilt in the frame for Mrs. Zimmerman.*
- 6/24          *I went to town today. Bought mdse. at Konrads.*
- 7/2           *Father went to Morton with Gudemans to a special meeting of the brethren.*
- 7/5           *Helped wash at Gudemans. Very heavy rain. I could not cross the bridge for water. They brought me home.*

This refers to a branch of Walnut Creek which flowed under the road from the Kreyenbiel farm to the GÜdemann farm. By now, the bridge has been replaced by a culvert under the road. In the intervening years, the creek bed has been filled in and is now scarcely discernible. The Kreyenbiels lived just north of the creek on the west side of the road, and the GÜdemanns lived across the road south of the creek.

- 7/12          *Mother and I went to G. Kuerds. Mother went to Isch a little while. Madeline came over with her. She made us a present of a churn.*
- 7/26          *Father and Mother went to Morton.*
- 8/1           *Father and I went to meeting. Sermon preached by Rev. Bella. Afternoon Father. Lizzie Zimmerman paid the quilting 1.75.*

8/2            *Evening meeting here. Preaching by Rev. Bella. He stays with us all night and another Hungarian.*

Reverend Bella (Bela) is discussed in *Die Evangelisch Taufgesinnten* by Hermann Rüegger, Sr.:

Despite all that, the number of the revived ones still increased and in 1850 in Pest, according to a testimony made by Brother Bela, even the jailor along with his wife and sister became believers. Bela was sent from prison to prison. The constant persecutions also caused many believers in Hungary to emigrate to America, where today they have many descendants. In 1855 Bela too left his country, after having languished in prison with bound hands and feet. Even the authorities finally admitted that the situation was hopeless and arranged for his passport while he was imprisoned. And he finally found refuge.

8/8            *Meeting at Gudemans. Father preached.*

8/14          *Mother and Mrs. Gudeman went to visit Mrs. Konrad Fehr and Liebig who are sick. Evening meeting. Father preached.*

8/15          *Father and Mother went to meeting. Mother came back with Gudemans. A Mr. Ott of Ohio came home with Father.*

8/16          *David, Lena, Fred and I went for Blackberries near Germantown. From there to Sam Beers where we bought some. Father went visiting with Mr. Ott to G. Kuirds. Mr. Gudeman took them. Maria and Lottie walked here this morning.*

Maria and Lottie were Catherine's sister-in-law and niece. They lived in Metamora.

8/18          *Father went to meeting with Gudemans. Mother and I both staid home - do not feel well.*

8/19          *Martin Liebig and Priscilla here for apples.*

8/22          *David, Sammy, Father and I went to Peoria. Preaching by Rev. Bella and Stiglitz.*

- 8/26      *Helped Lena with the housework. Her mother is at Liebigs. Evening meeting very small.*
- 9/4        *Helped cook for thrashers.*
- 9/5        *Went to meeting to Belsleys. Mrs. Mary Klopfenstein came home with us. Meeting at Fehr's in evening. Father preached both sermons.*
- 9/22      *Bought some hickory nuts of Fred. Evening meeting.*
- 9/25      *Father and Mr. Gudeman went to Princeville with our buggy. Sam Burkhart came here this evening.*
- 9/26      *Mother went to Peoria with Mrs. Gudeman, Lena and Albert. Aunt Madeline went on the prairie with Sam.*
- 10/2      *Mr. Wueterich and a young American brother called here.*
- 10/3      *We went to meeting to Schutters. Father preached. Gudemans here in eve. Wueterich and Herbst also. We had singing.*
- 10/5      *We bought 100# grapes at Mr. McGuire's vineyard. Lena and I went to Fred Isch's to sit up with their baby which is very sick.*
- 10/8      *Father and I went to Gudemans to funeral of little Andrew Isch. Very cold. Father preached his sermon.*
- 10/9      *We made Catawa wine.*
- 10/10     *Father and Mr. Gudeman went to Morton.*
- 10/18     *Peter Virckler and his brother John staid with us over night. Mr. Bittner came for them and took them on the prairie. Mother went to Mrs. Roems with Gudemans who went to Washington.*
- 10/20     *I went with David and Mrs. Gudeman to the funeral of Mrs. Meister. Peter Virckler preached.*

- 10/24      *Father went to Mackinaw with Gudemans.*
- 10/26      *Thursday evening meeting here. Only Gudemans.*
- 10/27      *Went with Gudemans to visit Mrs. Kern who is very sick.*
- 10/30      *Father and Mr. Gudeman went to Peoria.*
- 11/3        *Joseph helped Father cut wood. Afternoon.*
- 11/6        *Father went to Rev. Weinets. Mother took him to Metamora. From there he walked.*
- 11/7        *Father walked home.*
- 11/8        *Father went with Mr. and Mrs. Gudeman to Morton. I went with Sophie Baer to show her how to make yeast.*
- 11/11      *Mother took Father to Washington. From there he goes to Gridley and on Monday starts to Canada.*
- 11/12      *Mother went to meeting with Gudeman's boys.*
- 11/14      *Finished Albert's calico shirt, blue and white striped - and David's in the eve.*
- 11/15      *Made shirt for Fred.*
- 11/16      *Made a shirt for Nathan.*
- 11/21      *Sewed on some pants for the boys. David helps.*
- 11/22      *Sewed on pants. David helps till noon.*
- 11/27      *Joel Gudeman came and helped Joseph butcher.*
- 11/28      *Joseph came this morning to help pack pork and make sausage.*

- 12/9      *A letter from Father.*
- 12/12     *Mr. Gudeman, David and Albert helped Kasper Baer cut up his hogs and make sausage.*
- 12/14     *Helped pick turkeys at Gudeman's and two of ours.*
- 12/15     *David and Albert went to Peoria with turkeys. He brought to me 2.40 for ours.*
- 12/20     *Lena and I went to town in afternoon. Bought a pair of shoes for Lottie at Konrad's, \$1.90. A pair of slippers for myself \$1.50.*
- 12/21     *Finished some pants which David sewed together.*
- 12/24     *I went to meeting with Gudemans, preaching by Rev. Weinert from I Corinthians 10. Afternoon text - 3rd chapter of St. John.*

## 1877

- 1/5        *Sewed on Lena's dress and waist for Nathan.*
- 1/7        *I went to meeting with Gudemans. Preaching by Rev. Schipbach.  
I went home with Mrs. Stortz.*
- 1/10       *I bought yesterday this diary 30 cts. Joseph here. He butchered  
our calf.*
- 1/12       *Helped sew at Gudemans. Evening school.*
- 1/15       *Commenced school with 8 Gudemans.*
- 1/16       *School all day and in the evening. Sophie Baer commences today.*
- 1/20       *I went to town with David. A letter from Father.*
- 1/21       *I went to meeting with Gudemans. Preaching by Rev. Weyeneth.*
- 1/23       *School all day and in the evening. Joseph and Frank Molidore  
commenced to come to school.*
- 1/27       *Homework and washed. A letter from Father and I wrote him.*
- 1/29       *I went to meeting with Gudemans - preaching by Rev. Wagler.*
- 2/6        *Finished my maroon colored de lame dress.*
- 2/8        *I went to town - bought 1 3/4 yds of green merline for a bonnet 8  
cts per yd. - one yard cashmere. Stopped to see Mrs. Kennel who  
is sick.*
- 2/9        *Went to Steins. He is sick.*
- 2/12       *Sophie Bear bought by cloak - sewed on my green gingham dress.*

- 2/13      *School all day and in the evening.*
- 2/19      *School. Only 4.*
- 3/2      *School all day. All here but David.*
- 3/3      *I went to meeting with Gudemans. Preaching by Rev. Weinert - afternoon X. Martin.*
- 3/6      *Ripped my old poplin dress and started to fix it over.*
- 3/7      *School. 6 Gudemans.*
- 3/11      *Darned on our old rug.*
- 4/12      *Dug in the garden. Went to Mosimans for seed. Afternoon David brought a letter from Father.*
- 4/17      *Worked in the garden and finished my mereno bonnet. A letter from Father.*
- 4/18      *Lena Gudeman and I went to town. I bought 12 yds Calico 8 cts per yd. 6 yds muslin 11 cts per yd. Went home with Lena and cut out two bonnets for them.*
- 4/20      *Finished Lena's bonnets.*
- 4/22      *I went to meeting with Gudemans. Preaching by Rev. Weinat.*
- 5/5      *Father came home.*
- 5/13      *Father and I went to meeting with our team. Father Wenger preached before noon - my Father afternoon. Both from the same text. 2nd Epistle Peter 3rd chapter.*
- 5/14      *Went to Gudemans to finish my chimise.*
- 5/15      *Went to Gudemans after guinea hen eggs.*

- 5/16      *Planted corn. Father went to Morton and Dillon.*
- 5/22      *Made lye and tried to make soap.*
- 5/23      *Made more lye.*
- 5/24      *We made over our soap.*
- 5/25      *Mr. S. Hostetter here this evening.*
- 5/27      *We all went to meeting with Gudemans. Morning serman  
preached by Rev. Weyeneth - afternoon Father preached.*
- 5/28      *Lena and I went to town. I went to Mrs. H. Sommers and Anna  
and Barbary came this evening.*
- 5/29      *Mr. Gudeman took Father and me to Washington - Father went to  
Chicago. I staid with Mrs. Rohm. Bought a pair of gloves at the  
Harnish Store.*
- 6/3        *Mr. Frey took us out riding in the evening.*
- 6/13      *Joel is putting a door into our old house.*
- 6/17      *All at home. Road still bad - Joseph and family here - and Mr.  
Hostetter.*
- 6/22      *Joseph makes corner cupboard - I white wash the ceiling in the  
front room.*
- 6/27      *Mr. Gudeman takes Imthurms to Bittners. Mother goes with them.*
- 7/5        *Helped Lena iron. Had a heavy rain in the evening. I could not  
go home.*
- 7/9        *Went to town. Bought half doz fruit jars at Page's for 70 cts. 9  
jelly glasses at Portmans 75 cts.*

- 7/22      *Mother and I went to meeting with our team. Preaching by Rev. Weyeneth, afternoon X Martin morning text. C. Kuerd took father partly to Mackinaw.*
- 7/24      *Finished Mrs. Gudeman's de lage dress.*
- 7/26      *Helped iron. Lena went visiting with her cousin Caroline.*

Caroline was the 18 year old daughter of John and Elizabeth (Minger) Jacob who lived in Morton.

- 8/8      *I went with Joseph to Richland for blackberries. Found none.*
- 9/15      *David takes Amelia to F. Isch. Lizzie went with Mother to town.*
- 9/20      *Helped peel apples for apple butter.*
- 9/25      *Helped Sophie Bear cook for thrashers.*
- 10/7      *I took Father nearly to Washington. From there he went to Peoria. Rain all day.*
- 10/9      *Helped pick up apples for cider. Samuel G and Henry Schumacher took the apples to the press for Father.*
- 10/14      *I went to meeting with Gudemans. Father preached both sermons.*
- 10/16      *Mother went to Peoria with Mr. Gudeman.*
- 10/22      *Churned before noon. Father came home. G. Kuerd brought Mr. and Mrs. Konrad of Indiana here this eve.*
- 10/23      *Mr. Gudeman took them to meeting. Mother goes with them.*
- 10/28      *I went to meeting with Belsleys. Preaching by Rev. Brown and Doterer. Went home with Mr. Stortz. Evening meeting. I went with Mr. Stortz to stay all night.*

Interesting experiences of this Reverend Brown (Braun) are briefly discussed in *Die Evangelisch Taufgesinnten* by Hermann Rüegger, Sr.:

When Andreas Braun preached about his beliefs and happily proclaimed the joyful message in his hometown of Schweinfurt, which was all Catholic, he found a few of his fellow townsmen to be receptive, and thus he was able to start a congregation there. He lived under very poor conditions and he had great difficulty to make ends meet for himself and his family. In addition to that, accusations were brought against him and Christmas 1850 he had to spend in jail. He was forbidden to hold meetings and he was only permitted to worship in his own house. Finally he was told that he and his congregation either would have to do as they are told by the authorities or they all would have to leave the country. But he couldn't make a decision so quickly to give up his work there. And during the height of all that pressure, on the 19th of September, 1852, in Strassburg, Braun was elected an Elder and Fröhlich ordained him to this position by laying on of hands.

When the oppression in Schweinfurt became more severe and unbearable, Braun wrote a letter to the Queen of Bavaria on the 11th of January, 1854, and tried, however unsuccessfully, to be granted an audience with her.

Finally he received a letter from Fröhlich whom he had asked for advice: "If it becomes impossible for you to live there according to your convictions, I suggest that you emigrate to America." And on the 2nd of July, 1854, this brave confessor together with his family and the entire congregation left his home town of Schweinfurt, traveled to the United States, and on further to Peoria.

- 10/29      *Went with Mr. Bittner to Bluniers. From there I went to N. Isch. Went to meeting afternoon. Went home with Mr. Belsley. Father came with David Gudeman to afternoon meeting.*
- 10/30      *Father came home from the meeting of the brethren.*
- 11/10      *Father went out on the prairie. Walked. Very bad road.*
- 11/11      *Joseph and family here also Mr. Hostetter.*
- 11/21      *Rainy day. Mr. Gudeman, Joel, Joseph Aeschleman and John Conrad came in the evening.*

- 11/29      *Blackened the parlor stove and put it in the front room.*
- 12/4        *Went to see Mrs. Molidore who is very sick. Stayed all night.*
- 12/10      *Hemmed a necktie for Father and a brown mareno scarf for his head. He came home at noon.*
- 12/11      *Helped mend socks at Gudemans. Cut out a bask in the eve. Of old cloth.*
- 12/12      *Went to town with Mr. Gudeman. Bought two yards of canton flannel (18 cts per yd.), skein of rubber cord. Father went out on the prairie.*
- 12/15      *David Gudeman took Father to Washington. From there he goes to Gridley and then to Ohio.*
- 12/20      *Went to see Mrs. Molitor afternoon. Stayed all night.*
- 12/21      *Came home at 3 o'clock. Slept a little while before supper.*
- 12/25      *Made some kuemmel before noon. Mr. Hostetter here in the afternoon. Rainy.*
- 12/27      *Scoured tinware before noon. Went to Mrs. Molitors in afternoon.*

## 1878

- 1/1      *Commenced a pin cushion. Basted a turkey - no company. Bad road.*
- 1/4      *Went to stay with Sophie Bear while Kasper went to town. Made some little clothes for a low dutch women in the eve.*
- 1/11     *I helped dress turkeys at Gudemans for market.*
- 1/17     *Lena and I went to F. Ischs. Stopped at Fehrs in the evening. Came home by moonlight.*
- 1/18     *Went to see Mrs. Moliter afternoon. Simon came in evening.*
- 1/19     *Mother went to meeting with Gudemans.*
- 1/22     *Morning school at Gudemans. Evening School.*
- 1/25     *School all day and in evening.*
- 2/12     *A letter from Father.*
- 2/15     *I went with Mr. Hofstetter to Washington and from there to Peoria to the court house and were married by Judge Gates. Then we went to Tremont.*

Apparently Catherine's father was in Ohio on a missionary trip at the time of her marriage.

- 2/16     *We staid with Andrew Erbs last night and today we went to Niedermeiers after noon. Went home with Louisa Goetz. Staid all night.*
- 2/17     *Mr. Peter Goetz sent after me in the afternoon. We stayed all night.*

- 2/18      *We went to meeting to Dillon. Came back with Mr. Goetz and went to Wintzlers. In the eve came back with Mr. Goetz and stayed there all night.*
- 2/19      *Stayed at Peter Goetz all day. They went with us to Henry Goetz in the eve. We stayed there all night.*
- 2/20      *Louis Goetz took us to Tremont.*
- 2/21      *Yesterday we started home from Tremont. By Pekin and Peoria. Stopped at Mr. Rohm's (at Washington) at noon. Joseph took us home in the eve.*
- 2/25      *All at home. Simon and I went to Mr. Stein's with Lena Gudeman and Madeline Belsley.*
- 2/27      *I went to see Mrs. Bear after school. They have a little boy.*
- 3/3        *All at home. Simon came today.*
- 3/20      *Simon came home. Brought a letter from Father.*
- 3/28      *Went to town and bought a stove.*
- 3/29      *We moved to town. Mr. Peter Goetz stayed here all night.*

The Gudemann children had "lost" their "big sister." Catherine and Simon moved to Metamora, two miles east, to establish their own home and start their own family.

- 4/4        *Mother came with Gudemans. I went home with them. We made soap afternoon.*
- 4/9        *Father came home from Ohio. Here for dinner. Mrs. A. Garber and Mrs. Isch.*

- 4/13      *Lena Isch brought us some brout. Mr. Bonti here. Mr. Gudeman hauled grape vine poles for Simon.*
- 4/21      *Father starts for Kansas.*
- 5/15      *Planted potatoes. Mr. and Mrs. Belsley here.*
- 5/23      *Mr. Verkler of Fairbury here. A letter from Father.*
- 5/25      *Simon sick.*
- 5/27      *We all went home. Simon and I went to Washington.*
- 6/1       *Mr. Souter and Johny Goetz here all night.*
- 6/4       *Mr. Bahler here to dinner. Mrs. Peter Engle here afternoon.*
- 6/6       *Watched the cattle that came onto our lots.*
- 6/24      *Simon and I went to meeting with Mother. Went home with her in the evening.*
- 6/26      *Went to Sophia Bears afternoon. Simon and I went home in evening.*
- 6/27      *Went to Mother's again.*
- 7/10      *Father came after me to pick more cherries. His coming home from Kansas not mentioned.*
- 8/1       *Simon and Father fix cow shed. Father took him home evening.*
- 8/2       *Mother and I went blackberrying. She took me home today.*
- 9/2       *I went to meeting with Father and went home with him.*
- 9/3       *I staid at home. Simon went home with Joseph. Mother is sick and I went home in the evening with Father's team.*

- 9/8            *Simon came home very sick. Yesterday he went to Bittner's with us. Today I took the team home.*
- 9/19           *Went home with Mother to can peaches. Father brought me home in evening.*
- 10/7           *We went to meeting with Father and Mother. Simon walked part way.*
- 10/21          *Started to meeting with our folks. Rode part way with Joel Gudeman. Came back with David. Simon at home.*

This is the last mention of the Gudemann family.

- 10/31          *Housework is all I can do on account of the rheumatis in my hands.*
- 11/1           *Polished the stove in our bedroom.*
- 11/2           *My hands very painful.*
- 11/7           *Mother came here to take our carpet rug to Roanoke. We stopped at Mr. Stortz's.*
- 11/11          *Simon and I went to Church with Mother. Father went to Peoria.*
- 11/16          *Put a new sleeve into a shirt for Simon.*
- 11/18          *Father stopped here. The road too bad to go on prairie.*
- 11/22          *I walked home yesterday. Walked back in the evening. Father brought our carpet today. I went home with him.*
- 11/23          *I went to Gingrich for Simon with Father's team last evening. This morning I go with him and take pony home.*

- 11/24      *I staid at Mothers last night Simon went home. Walked home today.*
- 11/25      *Father went to the funeral of Mrs. Minger.*
- 12/8        *Fried and put into lard some ribs and other meat.*
- 12/10      *Wash very little. My hands very bad with Rhuematis.*




# Chapter Nine





## The Estate Settlement

 On April 16, 1890, Fritz Güdemann, ten days before his death, made his last will and testament, of which a copy of an original handwritten copy is included. The copy was not signed by Fritz, his signature simply being designated “L.S.”, or legal signature.

David Gudeman (son), Samuel Gudeman (son), and Christian Leman (son-in-law) were the executors, with David acting as the lead executor. My grandfather, David Gudeman, and my father, Dave T. Gudeman, were great ones for preserving records, and I, thereby, came into possession of the records of the settlement of the estate. Combining these records with information obtained from the courthouse in Eureka, Illinois, a fairly accurate evaluation of his estate can be made.

One of the most interesting parts of the records is a list of Fritz's personal possessions and household articles. This list shows that he still had his old blacksmith tools. Is it possible that he brought those over with him from Switzerland? Could be.

The bulk of his estate was in real estate. At the time of his death, Fritz owned four parcels of real estate totaling 480 acres.

## ASSETS

### REAL ESTATE

#### Parcel No. 1 - 20 acres.

On the Worth Township map (see Chapter Six) the south half of the **ORANGE** parcel (10 acres) and the south half of the **PURPLE** parcel (10 acres).

These 20 acres were sold by the executors in two parcels of ten acres each to two different buyers on the same day at the same price.

The north ten acres were sold for \$305.00 cash on July 7, 1892, to John Somers of the Township of Metamora, County of Woodford, State of Illinois.

The south ten acres were sold for \$305.00 cash on July 7, 1892, to Andrew Zimmermann of the Township of Roanoke, County of Woodford, State of Illinois.

#### Parcel No. 2 - 20 acres.

On the Worth Township map the south half of the north **GREEN** 40 acre parcel.

This parcel was sold by the executors for \$180.00 cash on June 2, 1892, to Kaspar Kamm of the Township of Worth, County of Woodford, State of Illinois. This was woodland--hence its low price of \$9.00 per acre--and today is a part of the Fon Du Lac Park District.

#### Parcel No. 3 - 120 acres.

On the Roanoke Township map the **YELLOW** parcel.

This parcel was sold by the executors for \$9,600.00 on September 9, 1890, to John N. Beer of the Town of Roanoke, County of Woodford, State of Illinois.

The terms of the sale were \$2,200.00 cash and:

*Two certain promissory notes bearing even date herewith and payable to said executors. One for Fourteen Hundred Dollars due on or before March 1, 1891 and one for Two Thousand Dollars with 6% Int. from March 1, 1891, due on or before March 1, 1892.*

And the buyer assumed payment of a \$4,000.00 mortgage payable to C.M. Anthony of Peoria.

This parcel was sold subject to:

*A right of way sufficiently wide for wagons and other vehicles on the west line of said E 1/2, NW 1/4, Sec. 14 and also sufficient ground for wagons to turn on at the SW corner of said land, the said road is for a passage of a roadway to and from the graveyard, the entrance to be a pair of bars or a gate.*

Parcel No. 4 - 320 acres.

On the Roanoke Township map the **BLUE** parcel.

This parcel was sold by the executors for \$26,160.00 cash on September 9, 1890, to Frederick H. Gudeman of the Township of Roanoke, in the County of Woodford, and State of Illinois.

Although it does not bear on the valuation of Fritz's estate, it is interesting to follow the ownership history of this parcel down to 1936, when it finally left the Gudeman family.

On September 10, 1890, the day after Frederick H. purchased this parcel from the estate, he sold an undivided one-fifth interest to each of four siblings: David, Samuel, Magdalena, and Nathan. Each one-fifth interest sold for \$5,232.00. Although Frederick H. owned only one-fifth, he was the operator of the farm.

On January 21, 1892, Nathan sold his one-fifth interest back to Frederick H. for \$6,400.00.

On November 15, 1892, Samuel sold his one-fifth interest back to Frederick H. for \$7,000.00.

On November 16, 1892, David and Magdalena sold their one-fifth interests back to Frederick H. for \$7,000.00 each.

On the same day, November 16, 1892, Frederick H. sold the north half of this **BLUE** 320 acre parcel to Joseph Leman for \$16,000.00.

On July 27, 1906, Joseph Leman sold this north half to David Leman for \$23,200.00.

On January 6, 1910, David Leman sold this north half to Fred Schlupp for \$36,000.00. Four days later David Leman bought the 160 acre **RED** parcel on the Roanoke Township map from David Gudeman for \$40,000.00.

On March 7, 1936, Frederick H. sold the south half of this **BLUE** 320 acre parcel to Henry Altorfer for \$32,700.00. The Frederick H. Gudeman family then moved into Roanoke, one mile south.

When this quarter section was sold to Henry Altorfer, it marked the end of any of Fritz's real estate being in the Gudeman name -- and the buyer was one who had witnessed the signing of Fritz's will 46 years earlier.

It is interesting to note that in 1910 the unimproved north quarter section sold for \$36,000.00; whereas, in 1936, twenty-six years later, the improved south quarter section sold for only \$32,700.00. The ravages of the great depression.

## GROWING AND STORED CROPS

The executors made three distributions, equally to each of the nine heirs, from the proceeds of the sale of harvested crops.

September 24, 1890 (oats)	\$ 424.68
February 27, 1891	1,305.00
August 22, 1891	270.93
1600 bushels of corn in storage were sold for .29 ½ cents per bushel	<u>\$ 472.00</u>
Total	\$ 2,472.61

NOTES RECEIVABLE

<u>NAME AND DATE</u>	<u>AMOUNT</u>	<u>INTEREST</u>	<u>TOTAL</u>
<i>Gottlieb Mosimann</i> <i>January 21, 1890</i>	<i>\$ 30.00</i>		<i>\$ 30.00</i>
<i>Daniel Geohring</i> <i>January 29, 1890</i>	<i>100.00</i>		<i>100.00</i>
<i>Chr. Wessel</i> <i>February 25, 1890</i>	<i>48.75</i>		<i>48.75</i>
<i>Joel Gudeman</i> <i>March 1, 1890</i>	<i>1,000.00</i>	<i>14.58</i>	<i>1,014.58</i>
<i>Joel Gudeman</i> <i>March 1, 1890</i>	<i>1,000.00</i>	<i>14.58</i>	<i>1,014.58</i>
<i>Joel Gudeman</i> <i>March 1, 1890</i>	<i>926.50</i>	<i>13.51</i>	<i>940.01</i>
<i>Albert Gudeman</i> <i>March 1, 1890</i>	<i>1,000.00</i>	<i>14.58</i>	<i>1,014.58</i>
<i>Albert Gudeman</i> <i>March 1, 1890</i>	<i>1,000.00</i>	<i>14.58</i>	<i>1,014.58</i>
<i>Albert Gudeman</i> <i>March 1, 1890</i>	<i>926.50</i>	<i>13.51</i>	<i>940.01</i>
<i>David Gudeman</i> <i>March 1, 1890</i>	<i>1,000.00</i>	<i>12.50</i>	<i>1,012.50</i>
<i>David Gudeman</i> <i>March 1, 1890</i>	<i>800.00</i>	<i>10.00</i>	<i>810.00</i>
<i>Nathan Gudeman</i> <i>March 1, 1890</i>	<i>93.50</i>		<i>93.50</i>
<i>Nathan Gudeman</i> <i>March 1, 1890</i>	<i>300.00</i>	<i>3.75</i>	<i>303.75</i>

<i>Eli Gudeman</i>		
<i>February 25, 1890</i>	25.00	25.00
<i>Jos. Schumackar</i>		
<i>February 25, 1890</i>	9.50	9.50
<i>Fred H. Gudeman</i>		
<i>April 15, 1890</i>	23.25	<u>23.25</u>
	TOTAL	\$8,394.59

The first two notes were listed as “doubtful” and may never have been collected.

## HOUSEHOLD ARTICLES AND PERSONAL PROPERTY

On June 9, 1890, forty-four days after his death, Fritz's household articles and personal property were sold at a sale.

<u>QUANTITY</u>	<u>ARTICLE</u>	<u>PURCHASER</u>	<u>AMOUNT</u>
2	Rocking chairs	Lena S. Gudeman	.85
3	Wood chairs	Fred H. Gudeman	1.00
4	Cain chairs	Joel Gudeman	1.60
4	Wood chairs	Nathan Gudeman	.40
1	Combanation chair	Lena C. Leman	10.50
1	Carpet 24 yds	F. H. Gudeman	6.25
1	Carpet 24 yds	Lena C. Gudeman	3.30
1	Carpet 15 yds	F. H. Gudeman	.60
1	Carpet 18 yds	F. H. Gudeman	2.90
1	Carpet hall upstairs	F. H. Gudeman	.35
1	Carpet hall downstairs	Lena C Leman	2.40
1	Carpet Dineing Room	Nathan Gudeman	3.05
1	Bed compleat	Lena C. Gudeman	13.50
1	Bed compleat	F. H. Gudeman	5.75
1	Bed stead articles not named	F. H. Gudeman	.50
1	Ward robe	Nathan Gudeman	2.00
1	Stand	Lena S. Gudeman	.80
1	Stand	A. Weineth	.75
1	Heating stove	F. H. Gudeman	5.25
1	Flour chest	Joel Gudeman	1.00
1	Close Rack	Lena C. Leman	.30
1	Buggie robe	Nathan Gudeman	4.75
1	Lamp	Joel Gudeman	.25
1	Lamp	F. H. Gudeman	.30
1	Lamp	Lena C. Leman	.15
1	Lamp	F. H. Gudeman	.35
1	Lamp	Nathan Gudeman	1.00
1	Looking glass	Joel Gudeman	.65
1	Looking glas	Joel Gudeman	.30
1	Lantern	F. H. Gudeman	.25
1	Lamp	Lena C. Leman	1.05
1	Clock	F. H. Gudeman	1.75

1	Sasage Stuffer	John Beer	1.50
1	Sasage Grinder	John Martin	1.30
1	Lard can	N. Gudeman	.35
1	Lard can	F. H. Gudeman	.20
1	Lard can	F. H. Gudeman	.40
1	Barl sider	F. H. Gudeman	4.00
1	Empty Barl & Keg	F. H. Gudeman	1.95
1	Barl Sider	Joseph Palsey	3.00
1	Barl Sider	Alf Weineth	3.10
1	Barl Sider	F. H. Gudeman	1.60
1	Empty Barl	Sam Miller	.60
1	Keg vinegar	John Beer	.65
1	Barl with vinegar	N. Gudeman	1.55
1	Barl with vinegar	Alf Weineth	1.25
2	Empty barls	Alf Weineth	.50
5	One gal. jars	Alf Weineth	.20
2	Milk cans	Alf Weineth	1.05
2	Milk cans	Alf Weineth	1.20
2	Milk cans	F. H. Gudeman	1.00
1	Milk can	Alf Weineth	.80
1	Crout cutter	Adofph Weineth	.50
2	Jugs	Sam Miller	.10
1	Sprinkler	John Beer	.25
3	Empty Barls	Alf Weineth	.70
1	Oil can	F.H. Gudeman	.10
1	Nitting machine	John Beer	5.50
1	Silver Watch	F.H. Gudeman	12.25
1	Hive of bees	N. Gudeman	1.50
1	Hive of bees	N. Gudeman	1.90
1	Hive of bees	N. Gudeman	.30
1	Hoe	F. H. Gudeman	.30
1	Hoe	F. H. Gudeman	.25
1	Hoe and 1 spade	F. H. Gudeman	.70
1	Spade fork	F. H. Gudeman	.65
1	Spade fork	N. Gudeman	.65
1	Grind stone	F. H. Gudeman	.25
1	Blow ballos	F. H. Gudeman	2.15
1	Anvel	F. H. Gudeman	6.30
1	Vice	F. H. Gudeman	4.15
1	Iron Drill	Alf Weineth	1.00
1	Thread Cutter and firtnas	F. H. Gudeman	5.00
1	Single Buggie	John Martin	30.50

<i>1</i>	<i>Single harness</i>	<i>John Martin</i>	<i>11.00</i>
<i>1</i>	<i>Light gray Mare</i>		
	<i>14 years old</i>	<i>Joel Gudeman</i>	<i>52.00</i>
<i>1</i>	<i>Iron gray mare</i>		
	<i>6 years old</i>	<i>David Gudeman</i>	<u><i>125.00</i></u>
		<b>TOTAL</b>	<b>\$363.05</b>

Son Frederick H. continued to live in the house. So it is not surprising that he bought such household articles as the carpets and the heating stove.

## LIABILITIES

### NOTES PAYABLE

<u>NAME</u>	<u>ACCRUED AMOUNT (AS OF 8/4/1890)</u>	<u>INTEREST</u>	<u>TOTAL</u>
<i>John Minger</i>	<i>\$512.25</i>	<i>\$3.32</i>	<i>\$515.57</i>
<i>J.M. Murray</i>	<i>1,639.66</i>	<i>11.20</i>	<i>1,650.86</i>
<i>Wm. P. Schertz</i>	<i>1,747.82</i>	<i>11.35</i>	<i>1,759.17</i>
<i>Anna Landert</i>	<i>615.40</i>	<i>3.90</i>	<i>619.30</i>
<i>George Ulfert</i>	<i>494.09</i>	<i>3.19</i>	<i><u>497.28</u></i>
TOTAL			\$5,042.18

These notes were paid in full on September 13, 1890, following the sale of land parcel No. 3 to John N. Beer on September 9, 1890.

## SUMMARY OF ASSETS AND LIABILITIES

### ASSETS:

Land Parcel No. 1 (total)	\$610.00
Land Parcel No. 2	180.00
Land Parcel No. 3 (net)	5,600.00
Land Parcel No. 4	26,160.00
Growing and Stored Crops	2,472.61
Notes Receivable	8,394.59
Household articles and personal property	<u>363.05</u>
Total Assets	\$43,780.25

### LIABILITIES:

Notes payable	<u>\$ 5,042.18</u>
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NET WORTH	\$38,738.07
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In today's dollars Fritz's net worth would be about \$600,000.00.

With nine heirs, each one would have received about \$4,304.23, but Ezra was to receive less, as stated in the will:

*I give devise and bequeath unto each of my children as may be living at the time of my death an equal share of all my property, real personal and mixed of what nature and kind soever and wheresoever the same may be found at the time of my death, to be divided among them share and share alike, except Ezra Gudeman my youngest son who left home at the age of fifteen years without my consent. I want him to have two thousand dollars (\$2,000.00) less than an equal share.*

This means that Ezra would have received about \$2,304.23. The \$2,000.00 shortfall to Ezra would have been divided equally between the other eight children, each of them receiving about \$4,554.23 (\$4,304.23 plus \$250.00).

The settlement of the estate apparently proceeded amicably. The only significant complication seems to have been caused by Ezra's absence. For instance, in connection with the sale of land parcel No. 3 to John N. Beer, the other children had to sign the following statement:

*Now we the undersigned said executors, and also Nathan and Fred Gudeman and Eli Gudeman hereby agree with the said John N. Beer and guaranty him against having to pay for the interest, if any, of Ezra Gudeman in said premises more than \$80.00 per acre, in case the said Ezra Gudeman should successfully object to said sale of said premises and succeed in getting said premises re-sold.*

There is no indication that Ezra was uncooperative in any way in accomplishing the settlement.

Another minor complication was caused by an "emergency" advancement of \$10,000.00 (\$5,000.00 each) to Joel and Albert on August 1, 1890, some of which was used to pay back the loans which Fritz had made to them shortly before his death. They were deeply involved in their brick and tile manufacturing business in Eureka (see Chapter Six), and they apparently prevailed upon the executors to make this advancement before the final valuation of the estate had been determined. Presumably, a reconciliation was made at the time of final settlement, which was accomplished on September 9, 1892.

All the foregoing calculations omit incidental expenses incurred in the settlement of the estate. In my grandfather's records a list of twelve such items, totaling \$36.40, was found. The first three items are as follows:

<i>April 27, 1890, to John Baer</i>	
<i>for cheese</i>	<i>\$1.55</i>
<i>April 28, 1890, to Andrew</i>	
<i>Kamph for</i>	
<i>diging grave</i>	<i>4.00</i>
<i>May 1, 1890, to Dr. Huffman</i>	
<i>for father's account</i>	<i>2.50</i>

I Frederick Gudeman of the Town of  
Panoke County of Woodford and State  
of Illinois being aware of the un-  
certainty of life and in failing health,  
but of sound mind and memory do  
make and declare this to be my  
last Will and Testament in manner  
following to wit.

1<sup>st</sup> I want all my debts paid

2<sup>d</sup> I give devise and bequeath unto  
such of my children as may be living  
at the time of my death, an equal share  
of all my property, real personal and  
mixed of what nature and kind soever  
and where soever the same may be found  
at the time of my death, to be divided  
among them share and share alike,  
except Egira Gudeman my youngest son  
who left home at the age of Fifteen  
years, without my consent. I want  
him to have Two Thousand Dollars (\$2000.<sup>00</sup>/<sub>100</sub>)  
less than an equal share.

3<sup>d</sup> Such of my children who owe me  
at the time of my death, the several  
amounts shall be deducted from their share  
by my Administrators

4<sup>th</sup>

I direct that the net avails of my  
real and personal property so disposed of  
as aforesaid and converted into money  
shall be divided and paid to my devisees

within two years after my decease.

5<sup>th</sup> I hereby appoint David Gudeman  
Samuel Gudeman and Christian Laman  
as Administrators of this my last Will  
and Testament.

In witness where of I  
Frederick Gudeman the testator have to  
this last Will and Testament set my  
hand and seal this 16<sup>th</sup> day of April  
A.D. 1890.

Frederick Gudeman L.S.

Signed sealed published and delivered by  
the above named Frederick Gudeman as  
and for his last Will and Testament  
in the presents of us who have here-  
unto subscribed our names at his re-  
quest as witnesses there to in the pres-  
ence of the said testator and of each other

C. F. Brown. Panoke Ill.  
Henry Altofer. Panoke Ill.



# Chapter Ten





## The Headstones

When Anna Maria (Minger) Güdemann died in 1886 and when Fritz Güdemann died in 1890, they were buried in the cemetery in the church yard of the Roanoke, Illinois, Apostolic Christian Church. Following their burials, rather than purchasing costly grave markers, their second son David, my grandfather, made small unpretentious headstones. Jess Leman, a grandson, in his short history of the family (see Chapter Three) stated:

*Both of these grandparents Gudeman, lie sleeping in the little country cemetery of the Apostolic Church, about 3 miles southwest of Roanoke, Illinois. It seems quite fitting that their tombstones are but small markers, hewn out of native stone, with simply the initials F.K.G. and A.M.G. neatly carved thereon by their son David.*

The modesty of these markers was more than offset by their rich sentimental value, and they well served their purpose for over 100 years.

So when I visited the grave sites in 1992, I was surprised to find that these primitive, but appropriate, markers had been removed and replaced by professionally fabricated headstones. There can be no doubt that this was done with purest motivations out of love and veneration for our ancestors.

Unfortunately, however, some of the data which was etched into these stones is inaccurate.

The name of our patriarch is shown as:

Fred K. Gudeman

As we now know, he was born as Friedrich Güdemann, as recorded in the State Protestant Church books at Schopfheim, Germany (see Chapter Four). Although both he and his father were born as Friedrich, they both went by the name of Fritz, as is evidenced by original records at Schopfheim. Throughout his entire life he consistently signed his name as Fritz Güdemann.

Based on his original headstone we, understandably, could assume that he used the middle initial “K.” We now know this to be erroneous. Fritz never used the middle initial “K.” The records in Schopfheim show no middle initial; no documents, such as warranty deeds or his Naturalization Certificate, show a middle initial; and he never signed his name with a middle initial. We are without a clue as to why my grandfather chiseled the middle initial “K” into the small grave marker when he fabricated it.

In view of the foregoing, we now know that his name should be shown as:

### **Fritz Güdemann**

But why Güdemann rather than Gudeman? Simply because that was his name. He was born as Güdemann; he used that name throughout his lifetime (even during his 36 years in America); and that is still the spelling of the name of our distant relatives in Europe. The name was changed only by the first American born generation. Thus, my great-grandfather was Fritz Güdemann, but my grandfather was David Gudeman.

On the headstone of our matriarch, her name is shown as:

### **Ann Minger Gudeman**

But she was not born with the name “Ann,” and she never went by that name. Clearly, she was born as Anna Maria, as is shown in the Zivilstandsamt (City Hall) in Limpach, Switzerland. Although born as Anna Maria, she went simply by the name “Maria,” as is evidenced by the way she always signed her name. When she married Fritz she took on the Güdemann name, the name that she retained, and the way she signed her name throughout the balance of her lifetime.

In view of this, her name should be shown on her headstone as:

### **Maria (Minger) Güdemann**

**or**

### **Anna Maria Güdemann**

On Fritz's headstone, his date of birth is shown as:

**Sept. 24, 1819**

As discussed in Chapter One:

*The first record that I was able to find, in my attempt to establish data on Fritz Güdemann, is a letter dated May 15, 1969, from Jess Leman to my father. In this letter Jess states, "Our grandfather Frederick K. Gudeman... life span (was) 1819 to 1890." He mentioned no day or month, and only later was "Sept. 24" penned in before 1819. After receiving Herr Gross' letter, I promptly phoned Jess in Peoria to inform him of it. He immediately inquired regarding the date of Fritz's birth. When I told him that it was March 28, 1819, rather than September 24, 1819, he elicited no surprise. After all, in his letter he wrote, "Even this meager information has been gleaned and deduced by bits and pieces of information here and there and is subject to correction if any one knows more."*

In view of this, Fritz's date of birth should be shown as:

**March 28, 1819**

On Anna Maria's headstone, her date of birth is incorrectly shown as:

**February 2, 1827**

The Ursus Minger family record at Limpach, Switzerland, (see Chapter Fifteen) clearly shows her date of birth to be:

**February 14, 1827**

Note: Sometimes dates of births and dates of christenings (baptisms) cause confusion. But this is not the cause of error in the birth date of either Fritz or Anna Maria. Family records in Europe show that Fritz was christened on April 4, 1819, and that Anna Maria was christened on February 25, 1827.

The dates of death of both Fritz and Anna Maria, as shown on the headstones, are correct. Fritz died on April 26, 1890, and Anna Maria died on June 18, 1886.

To summarize, the data on the two headstones should be shown as:

**Fritz Güdemann**  
**March 28, 1819**  
**April 26, 1890**

and

**Maria (Minger) Güdemann or Anna Maria Güdemann**  
**February 14, 1827**  
**June 18, 1886**

Correct information was not known when the professionally fabricated headstones were lovingly placed at the grave sites. Hopefully, now that we have accurate data, new headstones will be made, with as many descendants as are interested having an opportunity to contribute. This would not only relieve one family from bearing the entire costs, but would give others the satisfaction of being participants.

If and when headstones bearing accurate data are placed at the grave sites, the question of what should be done with the present headstones is raised. For my part, I favor -- for what it is worth -- leaving the present stones where they are. The misinformation has become so deeply rooted that it is important that the old headstones be left intact. By so doing, the two sets of data will be linked -- thereby, clearly establishing that they refer to the same two persons.

Note: My grandfather made a marker also for the grave of his first wife Lois (Weyeneth) Gudeman, who is also buried in the Roanoke Church cemetery. It simulates those which he made for his parents, bearing only the simple inscription "Lois G." After 100 years, it remains where it was originally placed, silently and adequately serving its purpose. I hope that it will never be removed.



Headstones in the cemetery in the churchyard of the Roanoke, Illinois,  
Apostolic Christian Church.



### Postscript to Chapter Ten:

After Chapter Ten had been written and the book manuscript was ready to go to print, there were two significant developments in connection with the headstones: (1) the original stones which son David chiseled out were located and returned to the grave sites; and (2) new headstones were ordered and are scheduled to be set in place in late April 1996. Those who contributed by the time this book went to print are (not in an special order):

1. Viola M. Ramseyer -- Freeland, Michigan,  
a great-great-granddaughter of Joel's branch.
2. Glen Arthur Gudeman -- East Dundee, Illinois,  
a great-grandson of Joel's branch.
3. Dolores (Gudeman) Rich -- Jacksonville, Florida,  
a great-granddaughter of David's branch.
4. Natalie Marie Gudeman -- Fort Myers, Florida,  
a great-granddaughter of Nathan's branch.
5. Daniel Warren Gudeman -- San Diego, California,  
a great-great-grandson of Joel's branch.
6. Stephanie Anne (Gudeman) Sutton -- San Diego, California,  
a great-great-granddaughter of Nathan's branch.
7. Louise Carol (Gudeman) Clarke -- Ithaca, New York,  
a great-granddaughter of Nathan's branch.
8. Dr. David Mark Gudeman -- Los Angeles, California,  
a great-great-grandson of David's branch.
9. Dr. Susan J. (Gudeman) Laenger -- Sewickley, Pennsylvania,  
a great-great-granddaughter of Nathan's branch.
10. Beverly Kay (Gudeman) Smith -- Monterey, Indiana,  
a great-great-granddaughter of Nathan's branch.
11. Janel Caren (Gudeman) Reeves -- Odessa, Texas,  
a great-great-granddaughter of David's branch.
12. Marjean Mae (Gudeman) Wuethrich -- Las Vegas, Nevada,  
a great-granddaughter of Nathan's branch.
13. David J. Gudeman -- Wichita, Kansas,  
a great-grandson of David's branch.

14. Four Pfister sisters -- Roanoke, Illinois,  
Great-granddaughters of David's branch.



# Chapter Eleven





## Carolina (Güdemann) Hellweg, Niece

**S**hortly before my wife Maria and I left for Europe in 1992 to initiate a search for my Güdemann ancestors, Norene Herbst, in a telephone conversation, mentioned that Fritz had a niece named Carolina Güdemann, who had emigrated to America and had settled in central Illinois. This was a crucial bit of information!! With this knowledge, the scope of the search was dramatically narrowed.

Carolina's importance in tracing our pedigree cannot be overemphasized. The Schopfheim church records show that a Fritz Güdemann, born in 1819, who left as a single person, had a niece Carolina -- the only Carolina born in that church district--thereby conclusively verifying our Güdemann lineage.

She was born in Kürnberg on April 15, 1845, as the only child of Johann Georg Güdemann, Fritz's only sibling, and Anna Eva Trefzer, both of Kürnberg. She, no doubt, attended the little white-frame schoolhouse built in 1840, which still stands in the center of the village and serves as the focal point for community activities, and went to the church in Schopfheim in which regular services are still conducted. At the time she emigrated, her parents were living in the old straw-roofed house discussed in Chapter Twenty-two.

When she was 22 years old, on her own, she left home to travel to America to start a new life. At that time, her father was a leading citizen of Kürnberg and is referred to in documents as a City Councilman and the Mayor. Also, he frequently vouchsafed for the good character and credit worthiness of buyers of real estate, and he was sometimes appointed the guardian of minor children in the village.

Somehow, Carolina, described by her grandson Max Nauman as a rather stocky young lady, found her way to St. Louis, Missouri, where she was employed as a nurse. On June 15, 1872, after five years in America, she married a fellow countryman named Diedrich Hellweg, who later anglicized his forename to Richard.

*State of Missouri, County of St. Louis: Be it Remembered that I do hereby  
Certify that I did on this day unite in the Holy Bond of Matrimony, Diedrich*

*Hellweg and Carolina Guedemann, both of St. Louis, Missouri; Given under my hand, this 15th day of June AD 1872, Ernest Roos, Minister of the Gospel.*

*Filed and Recorded July 12, 1872  
W.C. Kennett, Recorder.*

It is most interesting that her name was shown as Guedemann, which is the English spelling of her correct name of GÜdemann.

At the time she came to America, she probably knew little more about her uncle Fritz than that she had such an uncle who was living where she knew not. Her chance discovery of her uncle is one of the most important and fascinating episodes in the history of the family. It is related by Norene Herbst (edited):

*Richard Hellweg worked for a stove company in St. Louis, Missouri. Fritz GÜdemann ordered a stove from McBride & Co. in Metamora, Illinois. When McBride ordered the stove from the firm in St. Louis he instructed them to ship it direct to Fritz GÜdemann. When Richard Hellweg saw the name Fritz GÜdemann, he told his employer that the next time McBride's man came that he wanted to talk to him.*

*As a result, Carolina GÜdemann Hellweg took the boat from St. Louis to Peoria. When Fritz GÜdemann went to meet Carolina, the moment she saw him she said, "Sie sind mein Onkel." Translated, her words were, "You are my uncle."*

*Her uncle Fritz then took her to church, as she stayed a few days. When she assembled with the congregation she said, "This is my church." -- and later became a member.*

Note: Carolina still belonged to the official State Protestant Church in Baden at the time she emigrated; and she joined the Apostolic Christian Church only after she met her uncle Fritz, who was our only GÜdemann ancestor to leave the state church in Europe.

In St. Louis the Hellwegs had three children: Christian (1873); Caroline (1875), who died as an infant; and Emma (1878). Sometime between the birth of Emma on January 25, 1878, and when the census was taken on June 4, 1880, the Hellwegs moved to Partridge Prairie, west of Metamora, in Worth Township,

State of Missouri, }  
County of St. Louis } Bands of Matrimony, Friedrich Helling & Carolina Guedemann, both of  
St. Louis Missouri, given under my hand, this 15th day of June A.D. 1872, Ernest Roos,  
Minister of the Gospel, Filed & Received July 12th 1872, W. L. Bennett Recorder

Helling &  
Guedemann

State of Missouri, {  
City of St. Louis, { ss.

I, the undersigned Recorder of Deeds for said City and State, do hereby certify that the foregoing is a true copy of  
the MARRIAGE LICENSE and CERTIFICATE of MARRIAGE of

Helling and Carolina Guedemann

together with the date of filing and recording thereof, as the same remains of record in my office in Marriage Record (License)  
Book No. 15 at page 360 and I further certify that I am the legal custodian of said Marriage Record

WITNESS my hand and official seal, this 10

day of August A. D. 19 92  
Marion Gungley Carpenter  
Recorder

27



Woodford County, Illinois, to become close neighbors of the Güdemann family. A few months later, they moved to a Belsley farm south of Metamora, where they had three more children: Samuel (1884), Lena (1886), and Minnie (1893). About 1910, the family relocated to Washington, Illinois.

Max Nauman of Portland, Oregon, a son of Minnie, wrote to me in 1992:

*Looking through papers that were Mother's, I find no information relating to Mother and the Gudeman family. Mother always spoke very highly with love of her mother, but never much about her mother's past or family connections. Your telling me on the phone that Grandma was an only child probably explains why. I don't know if Grandma had any correspondence with her parents in Germany or if after coming to America, that she may have severed all contact with her parents or if they might have passed away shortly after her arrival in America.*

In a telephone conversation with Max, he said that the Hellwegs, in contrast, had considerable correspondence with the Hellweg side of their family in Germany.

Further indication that Carolina had no contact with her parents is the complete omission of her name from the last will and testament of her father Johann Georg. (Nor is Fritz mentioned in the will.) Instead, the entire estate was left to Johann Georg's (and Fritz's) cousin Ernestine Barbara (Zeihner) Renk, the daughter of Johann Jakob Zeihner, the brother of Barbara (Zeihner) Güdemann, Johann Georg and Fritz's mother. With many other possible heirs, it is quite surprising that Johann Georg would leave everything to this one cousin. He had seven other Zeihner cousins (six of them living at the time), in addition to two cousins on his Güdemann side who, if not living at the time, had children who would have been possible heirs. But it seems that there was an especially close relationship between the Johann Georg Güdemann family and the Renk family. Land records reveal that Johann Georg and Karl Friedrich Renk (Ernestine Barbara Zeihner's husband) owned and sold land together. Also, Ernestine Barbara and her aunt Barbara (Zeihner) Güdemann both moved to Kürnberg from Eichen (two miles away) and both married Kürnberg husbands.

Subsequent research revealed that Carolina's mother died on February 28, 1890, and that her father died on July 21, 1893, three years after his brother Fritz had died in America. It is very doubtful that Carolina had any knowledge of the death of her parents. Little did her parents know that they had grandchildren living in central Illinois in America, the youngest having been born just six months prior to the death of the grandfather in Germany.

Note: Carolina's daughter Emma became a partner in the Herbst & Hellweg Variety Store in Roanoke, Illinois. She lived to be 90 years old and, with a very good memory, became a helpful repository of a wealth of historical information.



# Chapter Twelve





## Fritz's Years in Europe

**F**rom the time that Fritz Güdemann was born in Kürnberg, Baden, in 1819 to the time he arrived at New York in 1853 with his new bride Anna Maria Minger, we know little about him.

The best family hearsay has it that he left home when he was about 11 years old, probably not long after his father died in 1828. The notation “ledig verzogen” (left as a single person) next to his name in the Schopfheim church records supports this.

That he left home at such an early age is not entirely surprising. Fritz's grandfather Johannes (1755) died in 1827. Earlier in that same year a brother of Johannes had died, and later in the year the last sibling, a sister, died. Then, the following year, Fritz's father died. Further, Fritz's older brother Johann Georg (1816) was in line to inherit the small family estate. Little wonder that Fritz decided to walk away from home to make his own way in the world.

It seems that, at that time, it was not at all uncommon for a boy to leave home at an early age. Therefore, we cannot assume that his departure was caused by family dissension.

We know that, somewhere along the way, he learned the blacksmith trade. The nearby village of Fahrnau had a water-powered Hammerschmiede (a blacksmith operation) where Fritz very well could have gotten his first notion to become a blacksmith, and where, indeed, he could have apprenticed.

Near the church in Schopfheim is a large building which now houses the City Historical Museum. We were told that, at one time, one floor of it served as a dormitory for young boys who worked in the area. It is a distinct possibility that this may have been Fritz's first stop after leaving home.

In any event, we know that somehow he eventually found his way south across the Rhine River to Limpach, Switzerland, 45 miles from Kürnberg. Here he came in contact with the Ursus Minger family and married Anna Maria, the oldest daughter. Shortly after their marriage, and soon after Anna Maria

obtained her passport on September 5, 1853, they left Limpach for Le Havre, France, where they embarked for America.

The book *Die Evangelisch Taufgesinnten*, by Hermann Rüegger, Sr., describes how they may have journeyed.

In the old days, before there were trains and steamboats, the emigration from Europe to America was very difficult. Horse and wagon were needed on which boxes with all the travel necessities, blankets, food, etc., and finally the family was loaded. Then they traveled as far as the ocean, usually to La Havre or Genoa. There the horse had to be sold, while the wagon with its contents was loaded onto the ship. The sea journey usually took 1 ½ to 2 months.

We have no knowledge that Fritz had any further contact with his family after he left home. To the contrary, we have good reason to believe that, in fact, he did not. A document which Maria and I discovered at the Freiburg Archives on our 1994 trip certainly tends to support such a conclusion.

From this document we learn that, when Fritz's mother died in 1861, his older brother, Johann Georg, inherited the family house. But, at the same time, she provided that if her missing son Fritz should ever return to Kürnberg he would have the privilege to live in the house, so long as he remained unmarried. Soon after his mother's death, Johann Georg traded the house which he had inherited for another one in Kürnberg. At the time he made the trade, he was careful to transfer Fritz's privilege to the other house.

*Town Councilman Johann Georg Güdemann herewith promises to his brother Fritz Güdemann, and as long as he is unmarried, the right to live free of charge in the house which he received in trade . . . .*

Obviously, Johann Georg had no knowledge that his younger brother Fritz had married and had emigrated to America. At that time, as we know, Fritz was living on his farm on Partridge Prairie in Worth Township, Woodford County, Illinois, with Anna Maria and their five oldest children.

The supposition that the people in Kürnberg knew nothing of Fritz's whereabouts is reinforced by the coincidental manner in which Fritz and his niece Carolina made their initial contact in Illinois about 1878 (see Chapter

Eleven). Carolina, who settled in St. Louis, may have known little more than that somewhere she had an uncle Fritz, and she apparently had no realization that he was living just up river near Peoria.

As for Anna Maria--her years in Europe were more stable. From the time she was born in 1827 in Limpach, Switzerland, she lived there with her parents until she emigrated in 1853. Her family followed her about two years later.

Note: We have no record of exactly when and where Fritz and Anna Maria were married. I had been told that Samuel Fröhlich had maintained a diary which is stored, along with his other letters and papers, in the basement of the Zofingen, Switzerland, church. Speculating that he might have chronicled marriages, including that of Fritz and Anna Maria, in his diary, we attempted on our 1994 trip to track it down. Our first contact was Fritz Morf of Zürich, an Elder of the Zofingen church. He explained that no such papers are stored at his church, but that they are, instead, at the Zürich church. We then contacted Werner Schellenberg, pastor of the Zürich church, who confirmed that the papers are locked in a basement room of his church, to which he had no key. He referred us to a Dr. Albert Märki, a university educator and church historian, who can read old German and has seen Fröhlich's papers. He told us that a church member who lives in a Zürich suburb has the key. Numerous attempts by Dr. Märki to contact this man proved unsuccessful. As we were preparing to leave Zürich, Dr. Märki explained that Fröhlich's handwriting is extremely difficult to read, even by those skilled in reading old German, and that he recalled no marriage records in the diary. Unfortunately, from all this, I am forced to conclude that we will never find a record of the marriage of Fritz and Anna Maria.

A few excerpts from the book *Die Evangelisch Taufgesinnten*, by Hermann Rüegger, Sr., depict conditions in Switzerland and Baden at the time Fritz and Anna Maria made their crucial decision to start a new life in the New World.

The persecutions continued, especially in the Aargau (Switzerland) region where the brothers and sisters could assemble only at secluded spots in the woods, often at night. On the occasion of Fröhlich's 1853 trip the brothers and sisters of the entire Canton assembled at 9:30 a.m. in the Ruppertswil forest. Fröhlich remarked about it in his journal: "What a meeting in the

middle of the forest! It truly was a day of joy and of blessings in the fellowship of the people. After we all joined in Holy Communion, everyone quickly and quietly returned to their own homes.”

Frequently, the meetings were disrupted by the police, who handcuffed the brothers together with other criminals.

And:

The history of the “Apostolic Christians,” (that is what the community of the Nazarenes is called in America) is closely connected to the persecutions in Europe. In many towns in Switzerland, in Germany, and in the countries in the east, the distress increased so much, that often times they were left no choice but to give in, or to languish in prison until they died, or to emigrate. That is why they were often forced to choose the latter.

What an interesting event, which shows the Lord’s wonderful ways. And these circumstances were the cause of the beginning of our church community in America.

And:

Driven by the hardships of their persecution and the deprivations of the famine years of the 1850s, entire families decided to migrate to America where complete freedom of worship existed and where prosperity seemed to be assured. Fröhlich remarked in his diary on the 28th of February, 1855: “This morning in Basel, our sister Barbara Ingold, maiden name Brunner, from Niederwil (Rothrist, Aargau) came to see me. She, her husband and five small children, along with 33 other persons intend to emigrate to America because they are so poor that the town has to support them. The big council was paying for their travel expenses to New Orleans and further on to St. Louis. Their final destination is Illinois. I gave her the address of the brethren there (she does not know how to read anything written in script).”

Note: The Ingold family embarked at Le Havre, France, on the ship *Globe* and arrived at New Orleans on May 1, 1855. All 308 passengers were Swiss emigrants. Twenty-five years later, the United States Census of 1880 shows that a Jacob Ingold was a 35 year old hired hand for the John Minger family (Anna Maria’s brother) on a farm near Metamora. We can surmise that this Jacob Ingold was one of Barbara Ingold’s five children.

The Minister of the Interior in Karlsruhe, on February 28, 1851, in response to a petition by the Anabaptists in Baden to the Grand Duke's Evangelical High Consistory, replied:

Our former experiences prove that the so called Nazarenes are mislead dreamers, who have turned away from the accepted ways of the church, through inner convictions and through their conscience, and not for any other reason. Under those circumstances it seems unsuitable to involve the police, and banning and punishing them can only lead to the sect becoming even more secretive and can lead to the point that other enemies of the order and of our church will join them and thus increase the number of people who leave our true church. The deacons have informed us that lately the number of this sect is decreasing, and that it can be expected that it will completely dissipate as long as one does not pay too much attention to it.

Therefore we consider it more suitable to make use of formal explanation, stating that the sectarians have to be considered as having left the existing Christian church, and we therefore are of the opinion that they should be dealt with, if it seems advisable, in accordance with the directive dated February 5, 1805.

We cannot grant their request for certain concessions. It is deemed acceptable if they quietly conduct their services in their own homes and not be a disturbance, even if they should meet in larger numbers; and only if excesses occur or others who don't participate in their worship are disturbed should steps be taken against them.

They also request not to be forcibly baptized.

We will on the other hand commission the authorities to take strenuous action against those who try to convert one of our church members and to not tolerate the admission of strange sects such as that which is taught and spread by the previously named Swiss minister Fröhlich and Friedrich Pfaff of Strassburg and Schaufler of Stuttgart and to banish them from the land. If they attempt to promote their doctrine the people should punish them and if they approach a house they should be rebuked and sent away. Also, especially in regard to the shoemaker Herbst of Höllstein, in the district of Lörrach, and the former teacher Jäckle from Buchenberg, Andreas Steiger from Erdmannsweiler, District Villingen, and all others who as the leaders of the sect and as propagators of the teaching of its beliefs would divert you from the official doctrine, you should have a vigilant eye.

Note: This shoemaker Herbst was the uncle of the grandfather of Norene Herbst of Roanoke, Illinois.

Religious persecutions in Baden at the time Fritz and Anna Maria emigrated are of only incidental interest. Fritz had long before departed Baden, and none of his relatives in Baden had left the official State Protestant Church. Therefore, such edicts as the one from Karlsruhe in 1851 had no direct impact on the Gudemann family. However, other Apostolic Christian Church members (such as Friedrich Büttner who married Anna Maria's sister Anna Barbara), who lived in Baden at the time, would have been directly affected.



# Chapter Thirteen





## Anabaptists

Shortly before Fritz and Anna Maria Gudemann left Switzerland to emigrate to America, they left the tax supported State Protestant Church (Evangelische Kirche) to embrace the Anabaptist doctrine as taught by Samuel H. Fröhlich. Although by no means is this intended to be an Anabaptist doctrinal thesis, in order to understand and appreciate our ancestors it is essential that we have, at least, a cursory knowledge of this subject.

Anabaptism is described by Earle E. Cairns in his book *Christianity Through the Centuries*:

Because there were so many different Anabaptist groups with slightly different variations in belief, which grew out of the insistence upon the believer's right to interpret the Bible as a literal and final authority, it is difficult to give an organized statement of Anabaptist beliefs. However, there were some doctrines that all Anabaptists and Mennonites held in common. They insisted upon the authority of the Bible as a final and infallible rule for faith and practice. Many of them gave it a literal interpretation. They believed that the pure church was to be an association of the regenerated rather than a state church with some unsaved in it. They also practiced the baptism of believers, at first by affusion or pouring, and later by immersion. Their opposition to infant baptism as unscriptural and their insistence on rebaptism gave them the name of Anabaptists. Most of them insisted upon the complete separation of the church and state and would have nothing to do with state churches. Because of this some were inclined to pacifism and objected to the taking of oaths in court and to serving as magistrates.

It should be noted that the Apostolic Christian Church decisively proclaims the literal interpretation of the scriptures, supports the complete separation of church and state, opposes the bearing of arms, and affirms rather than swears to oaths.

Quoting from a book on church history by Roland H. Brinton:

The Anabaptists called for strict morality, and there can be no question that they achieved it. The testimony of their opponents is eloquent. Zwingli said of them, "At first contact their conduct appears irreproachable.... even those who are inclined to be critical will say that their lives are excellent." Zwingli's

successor, Bullinger, said that they denounced covetousness, pride, profanity, the lewd conversation and immorality of the world, drinking and gluttony. A Catholic observed in them no lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display, but rather humility, patience, uprightness, straight forwardness in such measure that one would suppose they had the Holy Spirit of God.

This movement, which attracted primarily the depressed and the poor, first appeared in central Europe in the early 1500s. Menno Simons, whose followers today are known as Mennonites, was one of the first leaders. Despite the horrible persecutions by both the Catholics and the Protestants to which the Anabaptists were subjected, the movement endured down through the centuries. (The word Anabaptist was not of their choosing, but, rather, was a word coined by their antagonists.)

One of the latter leaders of an Anabaptist group was Samuel H. Fröhlich who attracted a following which, today in America, is known as the Apostolic Christian Church. He was born into a respected Swiss family, was well educated at universities in Zürich and Basel, and entered the ministry of the State Protestant Church. During his years in training, and on into his first years in the ministry, he developed serious doubts about some doctrines of the official state church and went through many periods of agonizing soul searching, even to the extent of sometimes experiencing severe physical pain. He became increasingly bold in his criticism of the state church until, in 1830 at the age of 27, he was discharged by the church authorities. Two years later he wrote:

*If anything, there is more abomination and offence in the teaching and life of the Protestant Church than in the Catholic.*

After his dismissal from the state church, he spent the rest of his life traveling through Switzerland, Baden, and eastern France, preaching his version of Anabaptism and establishing churches along the way.

At some time between 1841 and 1853 the Minger family and Fritz Güdemann left the state church to become followers of Fröhlich. (My other six great-grandparents--Wittmer, Reusser, Schrock, Guingrich, Weyeneth and Blunier--all, likewise, became members.) We know that they joined after 1841 because the youngest Minger child's birth in 1841 was still recorded in the state

church records. We know that it was before 1853 because Fritz and Anna Maria were Anabaptists when they arrived in America in that year.

Their decision to become Evangelical Baptists (as Fröhlich's church was then known in Europe) was momentous not only for them but also for us, their descendants. The persecution to which they were subjected, combined with the greater opportunity in America, was sufficiently compelling for them to leave Switzerland with the full realization that they would never return.

As revealed in a letter which Samuel Fröhlich wrote in 1849, he believed that persecution should be expected to be an integral part of the devout Christian's life.

Hence it is clear that the believers in this world have to suffer outer attacks and troubles, and when this is not the case, satan's inner power is not destroyed and they are not the real children of God, but bastards (Hebrews 12:8).

Their persecution stemmed much from their adamant opposition to infant baptism. All Anabaptist groups steadfastly contended that a baptism was not effectual unless it was in response to a conscious decision made after the individual had reached adulthood. When a person left the state church to become an Anabaptist he was baptized for the second time. Thus, they became known as the Wiedertaufen (wieder-again, taufen-to baptize). The state church authorities contended that if a child died without the benefit of baptism the child would be lost for eternity. For this reason, they declared that Anabaptists were child murderers and used this as their justification to cruelly persecute them.

The persecution of the followers of Samuel Fröhlich was probably in the form of general ostracism and discrimination, combined with deprivation of rights, possible fines and the threat of being jailed. In fact, some were jailed for short periods of time--as we learn from a letter which Fröhlich wrote in 1856.

*However, my dear brethren, I must tell you that a part of our church, namely in Hungary, lies under the burden of a great affliction. Forty or more brethren now languish in prison where they have already been for months, and in one district they have even been condemned to a term of four years*

*imprisonment and punishment. In Pest they have been notified that they must either renounce their faith or emigrate to America.*

By the mid 1800s, it is doubtful that the lives of Anabaptists (including Fritz and Anna Maria) were seriously threatened. But the same cannot be said of such families as the Guingrich, Schrock, and Klopfenstein families that arrived in America as Mennonites or Amish, many of whom later joined the Apostolic Christian Church. Depending on where and for how long their families had been Anabaptists in Europe, their ancestors could well have been subjected to hideous methods of torture, which oftentimes culminated in death.



# Chapter Fourteen





## Church Records

**O**n our 1993 trip, my wife Maria and I spent several frustrating hours in the Canton Bern, Switzerland, Archives, unsuccessfully searching in the church books for some record of Fritz and Anna Maria's marriage. However, we did stumble upon the record of the marriage, in 1826, of Anna Maria's parents, Ursus Minger and Anna Barbara Rösch. Although they lived in Limpach, Switzerland, they traveled to the neighboring village of Grafenried to be married. We learned that it was not uncommon for young couples to choose to be married in nearby churches. Besides, at that time Limpach had only a small chapel (where a larger church now stands); whereas, the church in Grafenried was much larger. (The present church building was built in 1747, but the church has a rich history dating back to the 1200s.) On the chance that Anna Maria also may have chosen to be married in Grafenried, we traveled there to check on any marriage records which might still be stored at the church.

Although we failed to find the sought-after record, it was there that a major bit of confusion was cleared up for me. All the old church records of births consistently listed the dates of christenings of infants and, also, the names of the Godparents. How could this be? I knew that christenings were not a part of my great-grandparent's faith.

While visiting with the pastor at the Grafenried church, I made a chance remark (through Maria, my good interpreter) that my ancestors were Anabaptists. His eyes lighted up immediately in an understanding way, and he quickly cleared up my confusion. He explained that, after a family left the official state church to become Anabaptists (he referred to them simply as Baptists), records of that family were no longer maintained in the church books. Sometimes the state church would even attempt to obliterate from the records all references to them. In view of this, it suddenly became clear that no record of our ancestors, after they left the state church, can ever be found in the church books. I should have realized this, but I guess I needed someone like this young pastor at Grafenried to articulate it for me.

Before we left the Grafenried church office, the pastor sadly acknowledged how cruelly the Anabaptists had been treated by the state churches, both Catholic and Protestant, oftentimes forcing them to flee from their homes, and sometimes even committing them to death. He said that today the state church is terribly ashamed of what it had done; and he wishes that it were possible for him, personally, to do something to help rectify those injustices, fully realizing, of course, that it is impossible for him to do so.



# Chapter Fifteen





## Our Minger Side

Just as Fritz Güdemann was the quintessential pioneer on the American prairie, so was his wife, Anna Maria Minger, the embodiment of those pioneer women without whom the West could not have been successfully settled. She was willing to leave her family and friends, and all that was familiar to her in her native Switzerland, to venture with her new husband across the ocean into the unknown. She left with the realization that she would never return and that she might never again see her family. Although her family would follow her, the tone of the farewell card given to the Güdemann couple (see Chapter Sixteen) indicates that they had no such plans at the time of their separation.

She was a faithful wife for 33 years, during which time she emigrated to America; traveled cross-country to central Illinois; and, under adverse and arduous conditions, raised nine healthy children, cared for the domestic needs of the family, often entertained day and overnight guests, and managed to find time to frequently attend preaching and singing services, some of which were held in the Güdemann home. Clearly, she was a courageous, energetic, and devoted pioneer woman.

The parents of Anna Maria, Ursus Minger and Anna Barbara Rösch, both of Limpach, Switzerland, were married at the church in the neighboring village of Grafenried, Switzerland, on October 27, 1826, with the marriage license having been issued on the previous day. But before they could be married, it was necessary, as was customary, that their intentions must first be announced in church on three successive Sundays -- which was done on October 8, 15 and 22, 1826.

Anna Maria, the first of seven children, was born in Limpach, Switzerland, on February 14, 1827. Her Minger ancestors had lived continuously in Limpach for several centuries, at least as far back as 1550.

We believe that Fritz and Anna Maria married shortly before a passport was issued to her on September 5, 1853; that they departed immediately for America; and that they arrived at New York on the sailing ship *Van Cluse* on

November 15, 1853. Her passport, entry No. 2080, provides us with an interesting description of her.

*Name: Anna Maria Minger.*

*From: Limpach, Switzerland.*

*Age: 26 years.*

*Profession: None shown.*

*Height: 4 fuss, 11 ½ zoll.*

*Note: this converts to 4 feet, 9 1/4 inches*

*(one Bern fuss = 12 zoll = 29.325 centimeters.)*

*Color of hair: Brown.*

*Forehead: Broad.*

*Color of eye brows: Brown.*

*Color of eyes: Brown.*

*Nose: Straight.*

*Mouth: Normal.*

*Chin: Round.*

*Face: Oval.*

*Prominent marks: None.*

*Departing to: America.*

*Purpose: To settle in America.*

*Issued at: Fraubrunnen.*

Only one other passport was issued at Fraubrunnen on September 5, 1853, and that was not to a Minger. No passport was shown for Fritz because he was not a citizen of Switzerland.

The seven children of Ursus and Anna Barbara Minger were:

Anna Maria born February 14, 1827

Anna Barbara born November 1, 1829.

Johannes born July 30, 1831.

Elizabeth born October 3, 1833.

Jacob born October 3, 1835.

Magdalena born November 12, 1838.

Ursus born April 15, 1841.

The fact that the birth of the youngest son in 1841 was recorded in the books of the State Protestant Church is highly significant. From this we deduce that the members of the Minger family still belonged to the state church at that



David J. and Maria Gudeman searching for information on the Ursus Minger family in the Bern, Switzerland, Archives.

2075	"	"	Gaubax, Maria	clausen	Heim	20. 5.	kleine, fast	kleine, fast	kleine, fast	kleine, fast
2076	"	"	Jenni, Charlotte	clausen	Heim	21. 5. 1.	große, kleine, klein	große, kleine, klein	große, kleine, klein	große, kleine, klein
2077	"	"	Sargin, Louis	clausen	Heim	46. 5. 3/4	große, lang	große, lang	große, lang	große, lang
2078	"	"	Jenni, Louise Fanny	clausen	Heim	16. 5.	kleine, klein	kleine, klein	kleine, klein	kleine, klein
2079	4	"	Sargin, Barbara	clausen	Heim	23. 5.	kleine, klein	kleine, klein	kleine, klein	kleine, klein
2080	5	"	Minger, Anna Maria	clausen	Heim	20. 5.	kleine, klein	kleine, klein	kleine, klein	kleine, klein
2081	"	"	Annat, Antoin	clausen	Heim	20. 5.	kleine, klein	kleine, klein	kleine, klein	kleine, klein
2082	6	"	Sargin, Maria	clausen	Heim	33. 5.	kleine, klein	kleine, klein	kleine, klein	kleine, klein
2083	"	"	Moosmann, Antoin	clausen	Heim	31. 5.	kleine, klein	kleine, klein	kleine, klein	kleine, klein
2084	"	"	Nicole, Jenny	clausen	Heim	18. 4. 10.	kleine, klein	kleine, klein	kleine, klein	kleine, klein

The record in the Bern Archives of Anna Maria Minger's passport issued at Fraubrunnen on September 5, 1853.



time. By the time they emigrated in the 1850s, they had left the state church to become followers of Samuel Fröhlich who preached his version of the Anabaptist doctrine. The persecution to which they were subjected after they left the state church contributed, undoubtedly in no small part, to their crucial decision to leave Switzerland.

The church books at the archives in Bern, Switzerland, provide us with detailed information on the birth of each child.

### **Anna Maria**

Born February 14, 1827.

Christened February 25, 1827.

Parents: Urs Minger, son of Hans, deceased,  
and Anna Barbara Rösch.

Godparents:        Jacob Tüscher, son of the old judge.  
                         Magdalena Rösch, daughter of a merchant.  
                         Magdalena Marti, the wife of the current judge.

Note: The two judges were not as we define judges but, rather, were men who were appointed to supervise the morals and the conduct of the people.

### **Anna Barbara**

Born November 1, 1829.

Christened November 15, 1829.

Godparents:        Jacob Rösch, son of Benedict from Limpach.  
                         Anna Barbara Sieber, born as Rösch from Büren  
                         zum Hof.  
                         Maria Tüscher, daughter of the church Stewart  
                         from Limpach.

### **Johannes**

Born July 30, 1831.

Christened August 14, 1831.

Godparents: Johannes Haueter from Leuzigen.  
Johannes Studer from Biel, originally from Grafenried.  
Elizabeth Rösch, daughter of Jakob Rösch, Veterinarian.

### **Elizabeth**

Born October 3, 1833.

Christened October 20, 1833.

Godparents: Rudolf Günther, son of Jakob from Herzogenbuchsee.  
Elizabeth Hofer, daughter of Jakob from Limpach.  
Maria Marti, daughter of Benedict, lives in Mülchi but place of origin is Limpach.

### **Jakob**

Born October 3, 1835.

Christened October 18, 1835.

Godparents: Jakob Leng from Utzenstorf.  
Johann Minger from Limpach, Marshall of the Court.  
Anna Kummer, daughter of Nicholas.

### **Magdalena**

Born November 12, 1838.

Christened November 25, 1838.

Godparents: Jakob Kummer, son of Jakob.  
Anna Maria Tüscher, from Limpach.  
Anna Barbara Messer, born Tüscher, sister of Anna Maria Tüscher.

## Ursus

Born April 15, 1841.

Christened May 23, 1841.

Godparents:       Benedict Marti, son of Benedict from Limpach.  
                      Benedict Rösch, son of Jakob from Limpach.  
                      Suzette Tüscher, daughter of Hans from  
                      Limpach.

Note: The first six children were christened (baptized) from eleven to seventeen days after their births. The youngest child Ursus, born in 1841, was not christened until after 38 days. Could this portend that the Ursus Minger family, already in 1841, was contemplating their departure from the state church to become Anabaptists? And that they, reluctantly, finally consented to the christening only after possible duress by the state church?

As we know, Anna Maria emigrated in late 1853. The rest of her family followed a couple of years later, but we have no details of the exact time. However, two passports found in the Bern Archives provide some clue as to when the rest of the family left Switzerland.

*Name: Anna Barbara Minger.*

*Entry No: 5755.*

*Issued on: April 11, 1855.*

*From: Limpach.*

*Father: Ursus, a stone mason.*

*Age: 25 years.*

*Marital status: Single.*

*Profession: Seamstress and weaver.*

*Height: 4 fuss, 11 ½ zoll.*

*(4 feet, 9 1/4 inches.)*

*Color of hair: Brown.*

*Forehead: Normal.*

*Color of eye brows: Dark.*

*Color of eyes: Gray.*

*Nose: Straight,*

*Mouth: Normal.*

*Chin: Round.*

*Face: Oval*

*Prominent marks: None.*

*Departing to: America.*  
*Purpose: To make a new home.*  
*Issued at: Fraubrunnen.*

No other passport was issued that day at Fraubrunnen.

*Name: Elizabeth Minger.*  
*Entry No: 6735.*  
*Issued on: August 27, 1855.*  
*From: Limpach.*  
*Father: Ursus.*  
*Age: 21 years.*  
*Marital status: Single.*  
*Profession: Silk weaver.*  
*Height: 4 fuss, 6 ½ zoll.*  
*(4 feet, 4 ½ inches.)*  
*Color of hair: Black.*  
*Forehead: Low.*  
*Color of eyebrows: Black.*  
*Color of eyes: Brown.*  
*Nose: Average.*  
*Mouth: Normal.*  
*Chin: Round.*  
*Face: Oval.*  
*Prominent marks: None.*  
*Departing to: America.*  
*Purpose: To settle there.*  
*Issued at: Braubrunnen.*

One other passport was issued at Fraubrunnen that day, but not to a Minger.

Passport records for Limpach after October 26, 1855, have been lost. We can reasonably surmise that the parents, Ursus and Anna Barbara, and the other children, Johannes, Magdalena, and Ursus, obtained their passports shortly thereafter and immediately departed for America.

Note: Ursus Minger (1802) had only one sibling, Jacob, christened on September 16, 1804. Records in Limpach reveal that a Jacob Minger had a wife Rosine, with whom he had three daughters, and that the family emigrated to America in 1858. A manifest of the ship *Bamberg* shows that a Jacob Minger,

with his wife Rosine and three daughters (Elisa 24, Rosine 22 and Anna Maria 20), arrived from Le Havre, France, on April 13, 1858. Except for a nine-year age discrepancy (the ship manifest shows Jacob's age as 45), we could be fully confident that this Jacob was Ursus' brother. In any event, we know nothing more about this family.

There have been no Mingers in Limpach since the mid 1800s, and no Mingers can be found in the cemetery which adjoins the Limpach church.

Anna Maria Minger, after arriving in America in 1853 with her husband Fritz Güdemann, lived a short time at Dillon, Tazewell County, Illinois, where Fritz practiced his blacksmith trade. In 1855 they bought some lots in the small village of Morton, Tazewell County, at, what is now, the central business district. Here Fritz continued his blacksmith trade and the couple had their first three children -- Joel, David and Albert. In 1860 they purchased their first farm land on Partridge Prairie, just west of Metamora, in Worth Township, Woodford County, to where the family moved and where the six youngest children -- Samuel, Magdalena, Frederick H., Nathan, Eli and Ezra R. -- were born. The United States Census of 1860 shows the value of the family's real estate to be \$1,650.00, with personal property worth \$600.00. Ten years later the values had increased to \$5,000.00 and \$700.00, respectively. In 1881 they sold out in Worth Township and bought land ten miles to the east in Roanoke Township near the town of Roanoke, to where the family moved and where Fritz and Anna Maria lived the balance of their lives.

Anna Barbara Minger married Friedrich Büttner (Bittner) in Illinois sometime after her arrival in America (probably in 1855) and before the birth of their first child Theopholis in 1858. Friedrich had been married two previous times, as we learn in a letter from Samuel Fröhlich to him written on October 31, 1855, in Strassburg, France:

*Your dear letter of September 6 arrived on October 9.*

*It caused me to sympathize deeply with your path of suffering, which you are also walking in America, according to the good and holy will of God, whose ways are unknown to us and his judgements hidden so that we cannot help but bow ourselves and humble our hearts so that he can exalt us at the time of his good pleasure. It could well be that his good pleasure will provide something better for you already in this time. However, should this not be*

*the case, you can look forward to eternity, and such hope will enable you to bear the brief sojourn on earth in this tabernacle of clay, because it is short, and maybe shorter than you think.*

*Just see how swiftly it goes with man if it is God's will, that in one year, even in half a year, you lost two spouses through death, and one could ask "Why did these sisters, and the others who have fallen asleep, travel from Europe to America if it was God's will that they should die so quickly?" And many such "whys" come to us and for the time being we do not get an answer and God tests our faith and patience. "Wait and abide!" God reminds us that we have something better than this temporal and passing life, which is life eternal according to his promise.*

Reading between the lines, the scenario went something like this. Friedrich Büttner lived in Baden where he married and had four children (learned from census records). The family emigrated to America sometime after the birth of the fourth child in 1851 and settled in central Illinois. After his wife died not long after their arrival, he soon married his second wife, who died within six months of the death of the first wife. His misfortune, understandably, caused him to become despondent; to question the wisdom of his move to America; and to consider returning to Baden. He sought Fröhlich's counsel in a letter written September 6, 1855. Fröhlich replied that such sufferings as Friedrich was experiencing should be expected by true believers in this world, and he ended his letter by saying:

*Whether you should return to us according to the will of God, I am not able to advise you. However, should it be your faith, and would you prefer it and could find something suitable and God would permit it, I would not be opposed to it. But do not be in a hurry in such an important matter. It will be revealed to you, and I shall submit it to the brethren in Baden and Wuerttemberg for their consideration.*

As we now know, shortly thereafter Friedrich met and married Anna Barbara Minger and, of course, decided to remain in America. They had five children of their own on the family's farm on Partridge Prairie in Woodford County. The Büttner family had already settled there by 1860 when Fritz and Anna Maria bought the adjoining farm to the north. Thus, the Büttner and Gudemann families became neighbors, an arrangement which continued for many years. In 1860 the value of the Büttner real estate was \$4,000.00, with personal property worth \$1,000.00. Ten years later the values had increased to

\$15,000.00 and \$1,200.00, respectively. By 1886, when Friedrich Büttner died, he and Anna Barbara had moved to the town of Metamora.

According to the census of 1860, Johannes Minger, who had anglicized his name to John, was living with his parents, Ursus (who was, inexplicably, also listed as John) and Anna Barbara, on Partridge Prairie near the Güdemann and Büttner families. Inasmuch as the parents owned no land, owning only personal property valued at \$230.00, we can surmise that they were living on property owned by either the Güdemanns or the Büttners. In 1864 John married Verena (known as Fannie) Landert who was also born in Switzerland. They lived near Metamora, Illinois, where they had ten children. As late as 1900 the John Minger family was still living at Metamora.

Elizabeth Minger, after emigrating from Switzerland (probably in 1855), married Johann (John) Jacob, a tailor from Langnau, Switzerland, east of Bern. (Neighboring villages are Fankhaus, Schüpbach and Trub, all with connections to early-day members of the Apostolic Christian Church.) They lived in Morton, Illinois, where they had three children, the first one being born in 1857. The third child was born in 1860, and Elizabeth died three years later. John then married Regula Foster from Switzerland, with whom he had two children, the older one being born in 1865 and the younger one in 1868. Regula died shortly after the birth of the second child. By 1872 John had married Salome Wick, who was twenty years younger, from Alsace, France, with whom he had three children. The oldest one was born in 1873 and the youngest in 1877. Census records reveal that the family was still living in Morton as late as 1880. In 1860 the value of the family's real estate was \$600.00, plus \$450.00 worth of personal property. By 1870 the values had increased to \$1,500.00 and \$1,300.00, respectively.

Note: Fritz and Anna Maria bought an unplatted one-half-acre lot at Morton, Illinois, from John Jacob on August 29, 1856, (see Chapter Six), at about the time John married Anna Maria's sister Elizabeth. Census records reveal that the Jacob family lived in Morton on Tremont Street (now Main Street), the same street on which the Güdemann family lived when their first two children were born. It is reasonable to suppose that the Güdemann family moved in with the Jacob family during the time Fritz and Anna Maria owned no real estate -- from June 14, 1858, to March 26, 1860. This would then be where

Albert, their third child, would have been born. From Morton, the Güdemann family moved next to Anna Maria's sister, Anna Barbara Büttner, on Partridge Prairie in Worth Township, Woodford County, illustrating the close family ties which existed in the Minger family during the time they were establishing themselves in their New World.

We know virtually nothing about the son Jacob Minger. He is referred to as "the son who disappeared" or as "the lost son." Fannie Minger, a granddaughter of Ursus and Anna Barbara, wrote to my father in 1949:

*Uncle Jakob Minger disappeared in Switzerland at an early age.*

The 1860 census shows Magdalena Minger to be a domestic in the household of her older sister, Anna Barbara Büttner, on Partridge Prairie. She later married Jacob Unsicker, born in 1835 in Switzerland. Magdalena and Jacob had seven children, the oldest one being Elizabeth, born in 1865. In 1870 Jacob is listed as a farmer in Morton Township, Tazewell County, Illinois, with real estate valued at \$4,000.00 and personal property worth \$1,000.00.

The youngest son, Ursus Minger, after emigrating to America, changed his name to Charles. We know little more about him than what Fannie Minger wrote to my father in 1949:

*Uncle Charlie was a cook in Chicago, we did see him some times on a visit there -- big man -- no children.*

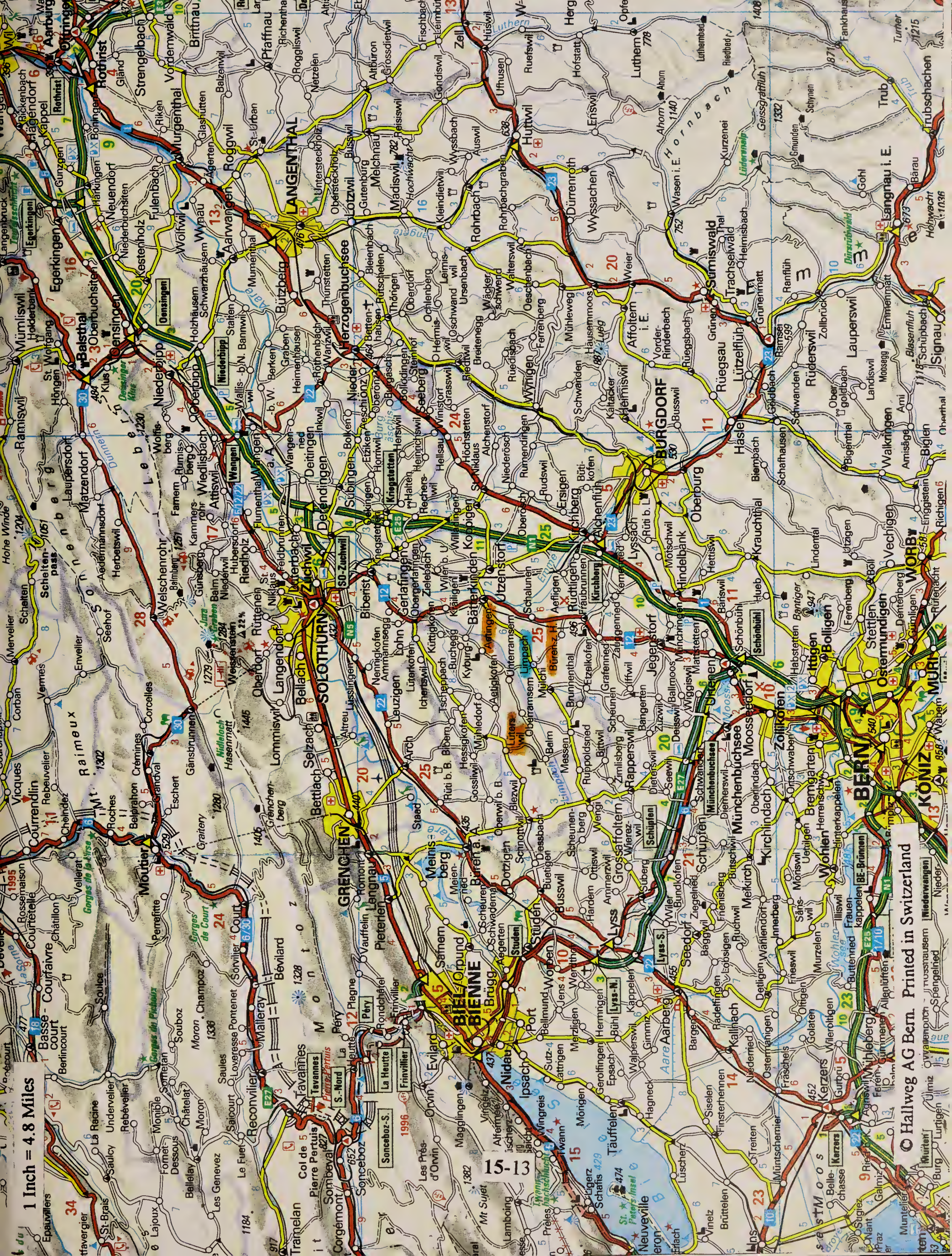
In a letter to my father in 1949, one of his Pfister nieces of Roanoke, Illinois, relayed information about the Minger family which she had learned from Fannie Minger. In that letter the seven children with their dates of birth are listed. The seventh child, on one line, is shown as:

*7. Ursus Minger born 15 April 1841, Charley Miller.*

This would suggest that he changed also his surname, from Minger to Miller.

We are fortunate that we can trace our Minger ancestry back to the mid-1500s.

1 Inch = 4.8 Miles





**PETER MING**

Born in Limpach, Switzerland, about 1550. Married about 1580.



**HANS MING**

Born in Limpach April 23, 1587.

Married **Cathrin Stouffer** about 1612.

Hans had a brother Petter born November 21, 1585.



**BENEDICT MING**

Born in Limpach February 11, 1616.

Was a farmer at Limpach.

Married **Barbli Hunziger**.

Benedict had a brother Durs born February 13, 1614, and a Sister Barbli born January 17, 1613.



**URS MINGER**

Born in Limpach February 8, 1652.

Was a farmer at Limpach.

Married **Verena Luder** of Büren im Hof on June 4, 1675.



**URS MINGER**

Born in Limpach October 1, 1676.

Was a farmer at Limpach.

Married **Barbara Aerni** of Limpach on May 19, 1702.





### **HANS MINGER**

Born in Limpach September 23, 1708.

Was a farmer at Limpach.

Married **Maria Andres** of Aetingen, Canton Solothurn,  
on April 12, 1737.



### **HANS MINGER**

Born in Limpach August 3, 1738.

Was a stone mason in Limpach.

Died June 13, 1813.

His first marriage was to **Madle Schneider** on January 25, 1765,  
in Limpach. There are no known children of this union.

His second marriage was to **Anna Emch** of the Buchenberg district  
of Lüterswil, Canton Solothurn, on April 22, 1796.

Christened October 24, 1773.

Died April 17, 1849.



### **URSUS MINGER**

Christened in Limpach January 24, 1802.

Was a stone mason in Limpach.

Died in Woodford County, Illinois, in 1876.

Married **Anna Barbara Rösch** of Limpach on October 27, 1826,  
in Grafenried. Daughter of Maria Rösch.

Born January 25, 1795.

Buried in Woodford County, Illinois, on November 25, 1878.

On our 1994 trip to Europe, Maria and I stayed a few nights in Fraubrunnen, Switzerland, where Anna Maria and her family had obtained their passports. It served as a convenient point from which to take the train into Bern to visit the archives, and from which to drive over to Limpach, two miles away. We stayed at the *Gasthaus zum Brunnen*, which turned out to be where

Napoleon had stayed on November 23, 1797. A few months later, he returned with his French army to engage in battle a Bernese army on March 5, 1798. This battle raged not far from the Minger home and ended in a bloody defeat for the Bernese. No doubt the parents of Ursus (1802) had vivid memories of it.

In years past, the Zivilstandsamt (municipal office) of each village kept a book called the Burgerrodel. It contained a page for each family on which all the vital statistics of that family were recorded. Whenever a couple married, establishing a new family unit, a new page was started. Such a page had been set up for the Ursus Minger (1802) family (a copy of which is included). However, because the family emigrated to America, the names of the children with only their dates of birth are shown.

On our visit to the Limpach Zivilstandsamt, Maria and I discovered a letter (a copy of which is included) written by Anna Maria on New Year's Day in 1855 in America to her parents in Limpach. It had been placed in the Burgerrodel next to the Ursus Minger family page, where it had remained, unnoticed, until we discovered it in 1994. At the time she wrote it, she had been living on the Illinois prairie for one year, and we can sense a note of homesickness:

*Dear parents!*

*Especially today I remember very clearly all the good things and the kindnesses which you have bestowed on me.*

*I wish I could tell you how my heart is overflowing with thankfulness and how much I wish your goodness to return to you. May God reward you for it and bless you with good health and all things that will delight you and make you happy.*

*I will try very hard to be industrious and good so I can bring you joy and that I always will do the right thing and conduct myself well.*

*This is my sincere wish  
your thankful child*

*(Signed)  
Anna Maria Minger*

*Limpach the 1st January 1855*

Could it be that the Minger parents had given Fritz and Anna Maria money to enable them to buy their first lots in Morton on February 26, 1855?

But why had the letter never reached the parents and had been stored in the Burgerrodel since 1855? Perhaps it had arrived after the Minger family had departed and had been placed in the Burgerrodel in the event the family might, someday, return. It is a bit sad when we realize that the parents never saw this loving letter.

The fact that she signed her name as Minger, rather than as Güdemann, is no problem. Even in America, many years later, sometimes she was still referred to as Minger on warranty deeds. Also, we must remember that her marriage, which took place outside the official State Protestant Church, was not recognized by the other villagers in Limpach. By today's letter format we would conclude that the letter was mailed from Limpach, but we know that it was written in central Illinois. In less than two months, Fritz and Anna Maria would buy their first lots in Morton, Illinois, and in less than five months she would give birth to her first child in Morton.

Also found in the Burgerrodel, next to Anna Maria's letter, were two letters from the Bern Staatarchiv to the Limpach Zivilstandsamt written in 1935. They involved a search for relatives of Rudolf Minger, who was then President of Switzerland, in preparation for a biography on his life. In one of these letters we learn that the village of Limpach had paid Ursus Minger 1,285 Swiss Francs in 1853, at the time he left Limpach, to reimburse him for his proportionate share in community property, such as the Village Green. (This payment was described to us as being a fairly substantial amount in today's dollars.) This practice, with the increase in population, became impractical and has, by now, been abandoned.

Fritz, who never established himself as a Bürger (a full-fledged citizen of a village), received no such stipend from any community when he emigrated.

Note: The whereabouts of the Minger family from 1853 to 1855 is shrouded in mystery. One of the letters which we found in the Limpach Burgerrodel states that in 1853, when he was paid the 1,285 Swiss Francs, Urs Minger, with his wife and children, left Limpach to settle in America. But there

92.  
August Wingen, Hausen sol. Töchter, geboren den 24<sup>ten</sup> Januar  
1802 hieselbst den 27<sup>ten</sup> October 1826 (Einschr. 20)

Elisabeth Anna Barbara Köpf, hieselbst, geboren den 27<sup>ten</sup> Janu-  
ar 1795.

Kinden Anna Maria, geboren den 14<sup>ten</sup> September 1827.

Anna Barbara, geboren den 1<sup>ten</sup> December 1829.

Johannes, geboren den 30<sup>ten</sup> Juli 1831.

Elisabeth, geboren den 3<sup>ten</sup> October 1833.

Jacob, geboren den 3<sup>ten</sup> October 1835.

Magdalena, geboren den 12<sup>ten</sup> November 1838.

August, geboren den 15<sup>ten</sup> April 1841;



Lieber Eltern!

Ist mir nun mein selbsterzeugtes  
vaterland in Wien, das ich mit einem guten  
einfachem ungeschlossenen Jock zu Wien <sup>habe</sup> ~~habe~~  
O, könnt ich mich sagen, wie sehr mich das  
Vaterland mit sich bringt ist und wie sehr ich  
wünsche, mich mit einem guten ungeschlossenen zu können.  
Gott will es sein! so will ich mich sagen mit  
Gefühl und Willen, was ich persönlich und  
beglückter kann. Ist aber will mich bestanden,  
nicht fleißig und gut zu sein und mich mit  
sonnen zu wissen. Damit ich mich nun mit  
Rust kann.

~~Lied ist ein Aufreißiger Mensch~~  
~~für ein Vaterland~~

Lieberer Herr. Jönn.

Alles Maria Wiegner

1855.



is no evidence that they, except for Anna Maria, arrived in America prior to the latter part of 1855. As we know, two of the daughters did not obtain their passports until April and August of 1855. And on January 1, 1855, Anna Maria wrote her letter to her parents which was addressed to Limpach, a letter which they never received. Apparently, Anna Maria, herself, did not know where her parents were living and simply addressed the letter to Limpach with the hope that, somehow, it might reach them. All this raises the question as to where they lived from the time they left Limpach until they emigrated. Could they have been, essentially, in hiding? Indeed, it has been suggested that such was the case with the Casper Blunier family that lived at a remote spot known as Neumatt, north of Trub, Switzerland, prior to their emigrating in 1852.

Warning: The balance of this Chapter is tedious and you may want to skip it. The conclusion is that we, identifiably, are not related to Rudolf Minger, the ex-President of Switzerland.

There has long been a fascination in the family that Anna Maria was, somehow, related to Rudolf Minger. Rudolf was a prominent political and military leader in Switzerland, with a long record of service which straddled both World Wars. In addition to many other offices, he served in the Swiss Parliament for several years and reached his apex in 1935 when he became the President of Switzerland.

In 1986, on a Rhine River cruise from Rotterdam, Holland, to Basel, Switzerland, I visited with a Swiss citizen. When I suggested that I might be distantly related to Rudolf Minger, he smiled and said that he well remembers him. It seems that Rudolf was somewhat of a legend in his own time. He was the only farmer to ever be elected President and, although he was highly respected, was the brunt of good natured jokes because of his homespun manners and his quaint expressions.

Rudolf was born in Mülchi, scarcely a mile down the road from Limpach. Like Anna Maria's ancestors who had lived in Limpach for several centuries, Rudolf's recorded ancestry in Mülchi goes back equally far. Marriages between citizens of the two small villages occurred, and an adult in one village would sometimes be a Godparent to a child in the other village.

Rudolf married his second cousin, Sophie Minger, both of them being descendants of their great-grandfather Adam Minger. Rudolf liked to joke that both he and his wife were descended from Adam.

One of my father's Pfister nieces of Roanoke, Illinois, wrote him in 1949:

*Your grandmother Gudeman would be a great aunt to Rudolf Minger, a former President of Switzerland, making you and Rudolf third cousins. Actually grandpa and Rudolf are 2nd cousins. Rudolph is 86 years old. [Note: he was born in 1881, making him 68 years old in 1949] and we hope to look him up if possible.*

Later that year, she, with two of her sisters, did visit Rudolf at his home in Schüpfen, just northwest of Bern. He and his family had moved there after they inherited a huge house from Sophie's family. The Pfisters were received very cordially but, unfortunately, failed to determine the common ancestor who would establish our relationship to the President.

In 1949 Fannie Minger wrote to my father:

*We visited Rudolph Minger in his home. He met us at the train. He was President of Switzerland first World War. Kept them out of war and as you know still is neutral.*

Actually, he was a Major in the Swiss military during the First World War and did not become President until 1935. Apparently, Fannie, also, failed to ascertain the alleged linkage between the two Minger families.

In 1986 my sister and I, with our spouses, also visited the Minger home in Schüpfen. By that time the house was occupied by the President's grandson Rudolf. Although we were hospitably entertained, the grandson could shed no light on the possible relationship. At the time of our visit, I was impressed with the many photos which lined the walls, showing the President with other European dignitaries.

In 1986 Norene Herbst of Roanoke wrote me:

*Robert Zimmerman of Metamora married Madelyn Widmer of Fairbury. Her father was raised by the Rudolf Minger family. Robert Zimmerman's father was Louis Zimmerman, the son of Andrew and Caroline (Minger) Zimmerman. Caroline's father was John Minger a brother to Anna Maria Minger Gudeman. It is rather a small world, isn't it?*

All of the foregoing would certainly tend to indicate that there is some linkage between the President's Minger family and our Minger family. Unfortunately, however, the common ancestor necessary to validate a blood relationship has not been found. The President's pedigree is:

**Benedict Minger.**

Born about 1540.



**Jacob Minger** -- farmer at Mülchi.

Born about 1590.

Married **Madlen Hertt** of Messen.



**Hans Minger** -- farmer at Mülchi.

Born April 13, 1623.

Married **Madlen Marti** of Mülchi.



**Joseph Minger** -- farmer at Mülchi.

Gerichtsfasser (Judge), and Chorrichter (Elder).

Born December 5, 1652.

Married **Elizabeth Tüscher** of Limpach.



**Joseph Minger** -- farmer at Mülchi.

Born May 5, 1687.

Married **Elizabeth Andres** of Messen.

I



**Hans Minger** -- farmer at Mülchi and Elder.  
Born May 3, 1733.  
Married **Barbara Schlup** of Messen.



**Adam Minger** -- farmer at Mülchi.  
Born January 19, 1766.  
Married **Anna Maria Schlup** of Messen,  
Daughter of Hans Schlup and Maria Marti.



**Rudolf Minger** - - farmer at Mülchi.  
Born December 11, 1808.  
(1) Married **Barbara Lehmann** of Lyssach.  
(2) Married **Elizabeth Iseli**.  
Born Marti, of Mülchi.  
Daughter of Benedict Marti and Maria Tüscher.



**Rudolf Minger** -- farmer at Mülchi and an official.  
Born November 10, 1854.  
Married **Anna Maria Moser** of Messen.  
Daughter of Jakob Moser and Maria Kätz of Herzogenbuchsee.



**Rudolf Minger** -- First Lieutenant, member of Parliament, and  
President, from Mülchi.  
Born November 13, 1881.  
Married **Sophie Minger** of Mülchi.  
Daughter of Rudolf Minger and Luise Stauffer.  
Married in Schüpfen.

So, when we compare the President's lineage with that of Anna Maria's, we fail to find a common ancestor.

Nor can we find a linkage in the branch of Sophie Minger, the wife and second cousin of the President:

**Adam Minger -- Anna Maria Schlup**



**Christian Minger -- Barbara Steiner**



**Rudolf Minger -- Luise Stauffer**



**Sophie Minger**

born August 8, 1874.

Although there was surely, at least, a friendship between the two families down through the centuries, we must conclude that there is no close blood relationship with the President. My own belief is that, if it were possible to trace the family trees back sufficiently far, we would find a common ancestor -- albeit, so far back that it would be of little significance.

Note: Maria Marti, a Godmother to Elizabeth Minger (1833), was a sister of the President's grandmother Elizabeth Marti. And Benedict Marti, a Godfather to Ursus Minger (1841), was a brother of the President's grandmother.

The church books of Limpach reveal that a Christen Minder (Minger) had a son in 1545 named Benedictus. This Benedictus could well be the Benedict (born about 1540) who is the earliest known ancestor of the ex-President. We can conjecture that Christen was also the father of our earliest known ancestor, Peter (born about 1550). If so, this Christen (born about 1520) would be the long-sought-after-common ancestor of the President and our Minger lineage. But, of course, there is insufficient data to establish this as fact.





# Chapter Sixteen





## The Farewell

When I visited Jess Leman in Peoria in 1992, he graciously gave me a small handwritten farewell card which had been given to Fritz and Anna Maria Güdemann shortly before they left Switzerland to emigrate to America. It may be the only article still in existence that was carried with them on their voyage. An enlarged copy of it is included. While we were in Germany, Herr Gustav Gross kindly transcribed it for us from old German to modern German. Translated to English it reads:

*To say farewell  
So farewell, let us clasp hands  
for the last time. Perhaps for  
the last time let us look to  
our Lord and Savior. Through  
him is the way to Heaven. Let  
us praise him with heart and soul.  
The grace of Jesus Christ be with  
us all.*

*In memory of your redemption.*

*Sch: E.M.*

And in the circle:

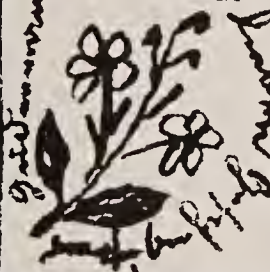
*For the beloved brother and sister Güdemann*

This loving card was probably written by Anna Maria's younger sister, Elizabeth Minger, who would have been 19 years old at the time.



# Zum Abschied.

So lebt denn wohl, laßt uns die Hände  
drücken, zum letzten Male zum letzten Male  
vielleicht, laßt uns auf unseren Herrn  
und Heiland blicken, Auf ihm, den Weg  
der bis zum Himmel reicht. Dann  
lasst vereint aus Herz und Mund  
erschallen, die Gnade Christus  
sie sei mit uns allen.



Zum Andenken an  
euren miterlösten Sch: E. m.

(Enlarged)

Zum Abschied.

So lebt denn Wohl, lasst uns die Hände  
drücken. Zum letzten Male zum letzten Male  
vielleicht. Lasst uns auf unseren Herrn  
und Heiland blicken. Auf ihm, den Weg  
der bis zum Himmel reicht. Dann  
lasst vereint aus Herz und Mund  
erschallen, die Gnade Christus  
sie sei mit uns allen.

Zum Andekken an

euren miterlösten Sch : E. m.

Gnade m am  
für die  
Liebe  
mutter, m





# Chapter Seventeen





## Church Buildings and Affiliations

The church affiliations of our GÜdemann ancestors can be divided into three periods: (1) as Catholics up to 1556, (2) as members of the official State Protestant Church from 1556 to about 1850, and (3) as Anabaptists after about 1850. Our Minger ancestors followed a similar path, but we cannot be quite so sure about the 1556 date. That date for the Minger family was probably a few years earlier.

The GÜdemann family belonged to the state Katholische Kirche (Catholic Church) until 1556. In that year, Markgraf Karl II of Baden, unilaterally, decided to leave the Catholic Church to join the Reformation, which had been instigated by Martin Luther a few years earlier. At that time, the Catholic churches which were in the Markgraf's land were converted to Evangelische Kirche (Protestant churches). Likewise, all his subjects, instantaneously, became Protestants, having no input into the decision. Since KÜrnberg was in the Duchy of Baden, our GÜdemann ancestors were among those who made the switch in 1556. There can be no question that they attended church because, if they failed to do so, they were subjected to a fine or possible punishment.

While they were Catholics, prior to 1556, they worshiped in a small church building in Fahrnaue. The church, named the St. Agatha Church, was mentioned in church documents as early as 1173. It was closed as a church in 1556, after which it was used at times to house political offices. Long after Fritz had left the region, the little building was again sporadically used for religious services and christenings (this time, Protestant). Finally, in 1911, KÜrnbergers again attended the little church on a regular basis, when it regained the status of a regular church with a full time Protestant pastor. In 1986 a larger church was built nearby. Today the little-old church building stands unused, good in appearance, but structurally unsound, with its future hanging in the balance.

In 1556, when the Fahrnaue church was closed, the citizens of KÜrnberg started attending the St. Michael Church in Schopfheim as Protestants. This larger church was one of those which was converted from Catholic to Protestant by order of the Markgraf of Baden. It was here that our GÜdemann ancestors worshiped as Protestants, and where Fritz worshiped until he departed the region

about 1830. This old church building in Schopfheim has to be the most important building still in existence in the history of the GÜDEMANN family.

On the site where this building stands, recent excavations have uncovered graves of the heathen Alemanni people, dating back to the 500s. The first St. Michael Church was built on this site in the 7th or 8th century to challenge the heathens in the region. By 1130 a larger church had been built. In 1412 this building was destroyed by a fire which reduced the entire town to ashes. The church was rebuilt in 1477-82 and, after undergoing some alterations, is still used for regular services. Roman Catholic paintings, dating back to the time the church was rebuilt, still decorate the interior walls.

Incidentally, next to the church is a large building now housing the City Historical Museum, one floor of which, at one time, served as a dormitory for young boys who worked in Schopfheim. It is not difficult to imagine that this may have been Fritz's first stop after he left home, and where he may have apprenticed to learn the blacksmith trade.

After he left the Schopfheim region, Fritz somehow found his way across the Rhein River down to Limpach, Switzerland, where he met and married Anna Maria Minger. While in Limpach, until about 1850, he probably attended with the Minger family a small chapel of the State Protestant Church. This chapel was replaced about 1860 on the same site by a larger church building which stands today.

Fritz and the Minger family left the State Protestant Church about 1850, when they adopted Samuel Fröhlich's version of the Anabaptist doctrine. As Anabaptists, they worshiped in private homes, probably under clandestine conditions, until Fritz and Anna Maria emigrated to America in 1853.

The deaths of Fritz's parents are recorded in the books of the State Protestant Church in Schopfheim. From this we establish that Fritz was our only GÜDEMANN ancestor to leave the state church. Carolina, his niece, still belonged to the state church when she emigrated to America; and it was not until she moved from St. Louis to Worth Township, Woodford County, Illinois, that she joined the Apostolic Christian Church about 1880. In summary, our only

Güdemann relatives to ever leave the state church in Europe were Fritz and Carolina.

The nearby town of Hasel, which, like Kürnberg, was Protestant during the religious wars, has a large church with an adjoining cemetery. Knowing this, a casual glance at a map might lead one to believe that the people of Kürnberg would have attended the Hasel church. Not so. The two villages are, and for centuries have been, in different church districts. That being so, the residents of the two villages have traditionally had little contact with one another. I think it is significant that none of the brides of our Güdemann ancestors were from this Hasel church district.

An old record recounts a dispute between the two villages over the ownership of a road. It became so bitter that a Kürnberger could walk his cow down this road only at the risk of having it confiscated if he were apprehended by the citizens of Hasel. Although, today, there may be no hostile rivalry, it seems that the two villages still have little association.

Incidentally, numerous headstones with the Güdemann name can be found in the Hasel church cemetery. These Güdemanns are from a different branch of the family, but, undoubtedly, if it were possible to trace family trees back far enough, we would find a common ancestor. The cemetery has a memorial to those lost in the two World Wars. Two Güdemanns are shown as casualties -- an Albert Güdemann in World War I, and a Georg Güdemann in World War II.





The St. Michael Church in Schopfheim where the GÜdemann family attended as Protestants after 1556.



The St. Agatha Church in Fahrnau where the GÜdemann family attended as Catholics until 1556.






# Chapter Eighteen





## An Important 1593 Document

 On our visit to the Karlsruhe, Germany, Archives in 1994, my wife Maria and I discovered a document dated January 29, 1593, a copy of which is included. And what an important one it turned out to be! It is handwritten in Medieval German, making it impossible to read even by those who are adept in old German, unless they have had special training. So it was only through no little perseverance that I was able to get it translated (as good as possible) by one of those rare individuals who has had some experience in Medieval German.

Although it makes for tedious reading, I believe that the inclusion of the entire translated text is merited.

*It shall herewith be made known by the court in Hasel to all the people, that this council, the leading judge and in the name of the Kurfürst's of Baden guardianship court, with this letter the following decree has been decided, that as of this date it is made known that in front of the above named court the following was decreed and decided. The honorable Isoman and Klaus Güdemann, brothers, both from Kürnberg,.... as for .... their use and free will and to protect themselves against any further claims they have given in an honorable, just and final sale, given to be sold. And they have made this decision known to the honorable Friedlin Liegen, Vogt of Hasel, who is the person in charge. To sell to a person Mr. Sebastian Linder, who is a distant relation of the Lordship ....., who has bought in his name the farm estate in Hasel truly and justly. That is to say 2 pound Stebler (basic debt) he promises to pay interest for six years, which he will pay to the sellers or their heirs for the named house. And he will pay this every year and each year on Martin day to the respective owner of the estate in Hasel for all....., even during poor years, and in time of war, and that he shall be responsible to do so. Either to the respective seller or to his representatives as follows, first a ..... to Willie Bajuwarii, second to Caspar Breitgen, third to Hannes...., fourth to Friedlin Haugen from Kürnberg.....  
to Hannes ...., on .... to Hannes Bas from Kürnberg, fifth to the seller himself, all five together ..... to the freeman Baumann together. Who once ..... Baumwart in Kürnberg, the other to Hannes Josten, third to freeman ....., fourth to Martin Güdemann from Kürnberg. Who are now represented by others, all residing in the Hasel area. And ..... who are now laying claim on the above named use, as the seller has kept ..... And this sale has taken place for one hundred and forth pounds of the above named currency, which the seller has received in cash from the buyer. This sale took place. And the*

*undersigned have agreed to pay the named yearly interest four times on a certain day. They also agree to keep the building in a liveable condition, and this interest is regarded as part of their promise to do so. As a proof of their intentions, the buyers have made known to the sellers the names of certain sponsors as follows: The honorable Jacob Reinen from Hasel and Hannes Haug, who have agreed to take up the responsibility of such sponsorship willingly in front of me the judge. And in the case that the interest should not be paid for one or more years, the undersigned agree to pay the seller or his heirs the interest. The sponsors also agree to be responsible for the payment of the interest. Always so long and so much until the buyer and or his heirs have through reduction of the total amount paid for it in full. And no church or any worldly authority, pardon or law or court can change such a promise which they or their heirs made in accordance with this letter, so that this above mentioned interest will be justly made and allowed, and it shall be made in the allocated time of the year, either with the full payment or as a prepayment including any back payment and penalty. This sale is witnessed by the honorable farmer Freiwinger Hannes, .... Hannes, Jäger Casper, .... Hannes, ....., and Caspar .....*

*As a representative of the court of Hasel ..... the judges and the parties involved, in regard to the ..... are also obligated to pay the required taxes and ..... Without any obligation this letter was authorized the 29th of Jan after the birth of our Lord Christ 1593, the town mayor of Schopfheim.*

*Obligation to pay interest (taxes, duty)*

*For 2 pounds per year ..... Friedlin Liegen, Vogt at Hasel vouches for the honorable wagoner Mr. Sebastian Linder, a distant relative of the Lordship Reiteler for the purchase he made for .... pound main debt from Isoman and Claus Güdemann.*

*Hasel  
1593*

The most salient points of interest, as they relate to this history of the Güdemanns of Kurnberg, are: “The Honorable Isoman and Klaus Güdemann, brothers, both from Kürnberg”..... “have given in an honorable, just and final sale”..... “the farm estate in Hasel”..... “will pay to the sellers or their heirs for the named house.”

Either Isoman or Klaus Güdemann very well could have been the grandfather (or father) of our earliest known ancestor Hans Jacob (1600). But the necessary data to certify such a relationship, unfortunately, are simply not

available. In any event, we can be confident that, if not our direct ancestors, they were closely related to our direct ancestors.

At the time I embarked in search of our GÜdemann heritage, I could only surmise--and I had no trouble in so doing--that our ancestors were bondsmen (serfs). After all, the bondsmen class comprised the vast majority of those living under the cruel feudal system of that time, and, lacking any facts to the contrary, it was only logical to assume that one's ancestors were of that class. However, as my search progressed, I became increasingly aware that the GÜdemanns were frequently referred to as Vogts (mayors), judges, members of the court, etc. All of this did not reconcile--bondsmen did not hold such positions. As a result, I had to gradually rethink the possible status of our ancestors, and this 1593 document clinched it. The reference to the GÜdemanns as owners and sellers of an estate conclusively verified that they were not bondsmen. Bondsmen were not permitted to own real estate--nor were they addressed as "honorable." So it became apparent that the GÜdemanns, although not nobility, were members of a small elite class known as Freeman. In addition to their right to own land, Freeman could have other advantages, such as special fishing and hunting privileges and the right to cut timber in the forests.

Note: It is interesting to learn from this 1593 document how real estate installment purchase contracts had already been "fine tuned"--this, at the time of the feudal system, when such real estate transfers were a rarity. If for no other reason than this, I believe that the quotation of the entire document is warranted.









# Chapter Nineteen





## The GÜdemann Name in Europe

Until about the beginning of the 12th century, people were known by one name, a custom which has been retained by royalty even to this day (Queen Elizabeth, Prince Charles, etc.). But, as the population increased, as specialized vocations became more common, and as serfs began to gain meager rights, it became necessary to adopt surnames to facilitate identity. In Germany these names had a wide variety of origins, such as: vocation (Schneider - a tailor), a physical description (Schwarzkopf - a person with black hair), a non-physical description (Geistlich - spiritual), a hometown (Fankhauser - a person from Fankhaus), a season (Herbst - autumn), a title (Graf - a Count), a physical object (Maurer - a wall), a living object (Nussbaum - a nut tree), a color (Braun - brown), an intangible (Schiller - iridescent), a weather condition (Donner - thunder), etc.

As for the name “Güdemann,” it was adopted by our ancestor who first used the name as a description of his perceived character -- (what else but?)-- a “good man.” Almost miraculously, its unique original spelling has remained unchanged in Europe down through the centuries--and it is this spelling, with the “ü,” that is the key to all research into the history of our ancestors in Europe.

Note: It is commonly accepted as unquestioned fact that the name does indeed mean a “good man.” However, with the revelation that our ancestors were estate owners (see Chapter Eighteen), another credible possibility is suggested. The name “Güdemann” is derived (with a strong Swiss influence) from the basic German name “Gutmann,” which, throughout Germany, is the most commonly spelled version. The German word “Gut” has two basic meanings: (1) a noun meaning an estate, and (2) an adjective meaning good. So we see that the name can mean either an “estate man” (one who owns an estate) or a “good man.” In my opinion, the latter is the more probable.

With its Swiss spelling and the solid concentration of the name, even to this day, in the Southern Black Forest, there can be little doubt that our ancestors lived in this region as far back as about the beginning of the 12th century when surnames were first adopted. With our ancestors’ proclivity to remain in one locality, we can surmise that they lived there for some centuries even before that.

Kreis (county) Lörrach is in the extreme southwest corner of Germany where it borders on France and Switzerland. It is in this Kreis, where Kürnberg is located, that the vast majority of those with the Güdemann name still live.

Although, at one time, all those with the Güdemann name undoubtedly did live in what is now Kreis Lörrach, spot checks of telephone directories reveal that by now some have moved away. The greatest number, as might be expected, have moved south across the Rhine River to the adjoining large city of Basel, Switzerland.

Several Güdemann listings are found in the telephone directory of Zürich, Switzerland, 45 miles from Kürnberg. On our 1994 trip, my wife Maria and I made numerous telephone contacts with them and learned that each of them is a descendant of one of three families which had moved, independently of each other, to Zürich from the Southern Black Forest. They commonly refer to it as the Wiesental (the Wiese River Valley), which covers a large part of Kreis Lörrach.

The adjoining Kreis to the north is Freiburg, which has a telephone directory of 639 pages. Even now, it lists only six Güdemann families. The directory of the large city of Munich lists only three. We were able to contact one of them, an Ernst Güdemann, who promptly confirmed that his ancestors came from Kreis Lörrach.

Only two Güdemanns are listed in Lusanne, Switzerland, but none are shown in Bern or Lucerne, Switzerland. Nor are any to be found in the directories of such large cities as Hamburg, Hanover and Hildesheim in northern Germany.

All the foregoing tends to support my conviction that the Güdemann name is indigenous to the Southern Black Forest, and that all Güdemanns are descended from one person who first adopted the name, probably in about the 12th century.



# Chapter Twenty





## The GÜdemanns of KÜrnberg

**B**ecause of scant records prior to 1605, when the Schopfheim church commenced keeping birth, marriage and death records, the early history of the GÜdemanns of KÜrnberg is quite blurry. But we can confidently surmise that they lived in KÜrnberg for many generations prior to that time.

With the advent of the Schopfheim church records, the history of the family begins to come more into focus. These records reveal that at least eighteen male GÜdemanns were living in KÜrnberg in 1605. Assuming an equal number of females, it would mean that, out of an estimated population of one hundred (even today there are only 125 inhabitants), at least 36 were GÜdemanns. Clearly, the GÜdemanns played a most important role in the history of the little village. The family gained its greatest prominence during the first half of the 1600s. Unfortunately, however, it was in this same period that it experienced a very high attrition caused by the tribulations of the tragic Thirty Years' War and a coinciding hideous Bubonic Plague. During this time, thirteen GÜdemann deaths in KÜrnberg are recorded. In the year 1626 alone, four died, including three young children. But we realize that this was only a fraction of the total when we recall what Herr Gustav Gross wrote in his letter of August 29, 1992 (see Chapter Two):

*During the 30 Year War, 1618-1648, and particularly between 1640 and 1648, the record of deaths is very incomplete. Pastor Brohag, together with his family, fled many times to Basel during these difficult times because of the atrocities of this terrible war, which raged above all in our region..... The dead in Schopfheim/KÜrnberg were often buried without the services of the pastor. When he would return he would perform only christenings and marriages, but not retroactive services for those who had died in the meantime.*

One such person who died during this time without the benefit of a proper burial was Anna, the infant daughter of our ancestor Hans Jacob (1600). She was born on June 3, 1638, and died sometime before May 1, 1641. We can deduce this from the fact that a second daughter named Anna was born on the latter date.

A Claus Güdemann, born in 1582, married Anna Hugin, also of Kürnberg, in 1615 and had eight children from 1616 to 1633. Claus died in 1640, and there is no record that any of the children lived to maturity and married. Although it cannot be proven, it appears that this entire family may have been wiped out by the war and the plague.

In spite of the high attrition during this time, two strong Güdemann families emerged. (Although there were a few other small families, there is no record that any of them carried the name down for long.) The first of these two families was headed by Bartlin (1601), and the second was headed by our ancestor Hans Jacob (1600). Although we do not know the relationship of these two men, there can be no doubt that they were related.

Bartlin (1601), the mayor of Kürnberg, married Maria Bussmännin of Raitbach, with whom he had five children. His son Claus (1632), a Juror of the Court, married Margaretha Breitenmoserin of Maisprach, Switzerland, ten miles across the Rhine River to the south, with whom he had eleven children. For all practical purposes, Bartlin's line disappeared from the Kürnberg scene when Claus' grandson Georg (1694) moved away in 1723. In that year he moved to Kehrengaben (now a part of Raitbach), one mile across the valley from Kürnberg, to marry Barbara Greinerin (Güdemann), with whom he had seven children. Previously, in 1718, Barbara, the daughter of an official in Glashütten, had married, coincidentally, another Georg Güdemann, the son of the Mayor of Raitbach. After they had two children, Georg (the first) died in 1722 at age 26. We can assume that Georg (the second) moved into a house in Kehrengaben which Barbara had inherited from her first husband. Although, in 1723 when Georg left Kürnberg, Bartlin's other living descendants remained in the village, none of them had progeny to carry down his name. Bartlin's last male descendant to be born in Kürnberg was his great-great-grandson, Johann Jacob, born in 1721, who had no children.

With the disappearance of Bartlin's progeny from Kürnberg, only descendants of our ancestor Ulrich (1649), the son of Hans Jacob (1600), remained; and in time that was further narrowed down to descendants of our ancestor Johann Jacob (1723), Fritz's great-grandfather. Finally, with the passing of two great-grandsons of Johann Jacob (1723), the Güdemann name, which had been so prominent in Kürnberg for so many centuries, vanished from

the scene. Those two great-grandsons were Johann Georg (1816), Fritz's brother, who died in 1893; and Johann Georg (1828), Fritz's second cousin, who died in 1901. Since that time no GÜdemann has lived in Kürnberg.

The balance of this chapter recapitulates information that has been gathered from various sources.

An old document (undated) mentions the GÜdemann family as being one of four original families in Kürnberg.

There is an account of a dispute over the rightful ownership of a certain road between Kürnberg and Gersbach, a larger town to the northeast. The decision hinged on determining the authenticity of a certain rock which marked the eastern border of the land of the Markgraf of Baden. A Michel GÜdemann, born in the nearby town of Wehr in 1472, testified. He related that, when he was a lad, his father took him to this rock, scrapped moss from it, and showed him the cross of the Markgraf which had been chiseled into it--thereby confirming that, indeed, it was the authentic rock. A Paul GÜdemann, 57 years old, stood up and corroborated Michel's testimony.

Records in Hasel, scarcely a mile away, confirm that GÜdemanns lived there as early as 1514.

The Schopfheim church records, a copy of which is included, reveal that a Martin GÜdemann of Kürnberg died in 1630 at the age of 82. This means that he was born in 1548, making him the first identifiable GÜdemann in Kürnberg. He is probably the same Martin who was mentioned in the real estate transaction of 1593 (see Chapter Eighteen), and the same Martin who was listed on the St. Blasien Cloister tax rolls in 1592 as follows:

The subject Martin GÜdemann pays yearly 4 pfennig for a mountain pasture along the Schlierbach, but it is not a full Juchert [an old field measurement] and it is not a Fundus [a latin word for a parcel of land] but is a Gewese [lower German for Anwesen, an estate].

The Tawen pasture, also called the Hartzmatten, on one side borders on the woods and forest belonging to Herr Grewen's heirs and on the other side it

borders on some of his own land, in the fashion of a tip. This is the land of the said GÜdemann.

On December 12, 1605, Anna, the daughter of Fridlin Weirer and Chrischo GÜdemann, was born. This is the first mention in the Schopfheim Church books of a GÜdemann from Kürnberg. A copy of the page which records this birth is included.

The first recorded marriage was in 1606, when Gerg GÜdemann from Kürnberg married Margaretha Fünfschilling from Haltingen on February 3. A copy of this record is included.

The first recorded death was when Bartle GÜdemann died in Kürnberg on December 19, 1607.

On October 5, 1609, Claus GÜdemann died in Kürnberg from the Red Plague. One week later his child died, presumably from the same epidemic.

A Martin GÜdemann's five-year-old son died on March 21, 1611; and a fourteen-year-old maid servant died at the same time. (This further attests that the GÜdemanns of Kürnberg were members of the small class known as Freeman--bondsmen and serfs did not have servants.)

Note: It is entirely possible that the Martin GÜdemann, born in 1548, was the grandfather of our earliest known ancestor, Johann Jacob (1600). Likewise, either Claus, who died in 1609 from the Red Plague, or the Martin, whose five-year-old son died in 1611, very well could have been the father of Johann Jacob. However, information that could validate such relationships is simply not available.

Around 1612, a Jacob GÜdemann and a Claus GÜdemann frequently were listed as Godfathers, and female GÜdemanns were often honored as Godmothers.

In 1649 Bartholomeus GÜdemann, married to Magdalena Künigunda Glattin, was Mayor of Kürnberg.

In 1652 the GÜdemann name was mentioned as being one of the most common in the region.

Chast Jan; manb Jon, 23. April.  
 Starb Christen Lefim, 3. Oct.  
 Jan 7. Octobr.  
 Jan 14. Octobr.  
 Starb Catharina deodorus 8. Octobr.  
 Jan 15. Octobr.  
 Starb Jodini Gallen, 9. Octobr.  
 Jan 17. Octobr.  
 Jan 19. Octobr.  
 Jan 20. Octobr.  
 Jan 21. Octobr.  
 Jan 22. Octobr.  
 Jan 23. Octobr.  
 Jan 24. Octobr.  
 Jan 25. Octobr.  
 Jan 26. Octobr.  
 Jan 27. Octobr.  
 Jan 28. Octobr.  
 Jan 29. Octobr.  
 Jan 30. Octobr.  
 Jan 31. Octobr.  
 Jan 1. Novemb.  
 Jan 2. Novemb.  
 Jan 3. Novemb.  
 Jan 4. Novemb.  
 Jan 5. Novemb.  
 Jan 6. Novemb.  
 Jan 7. Novemb.  
 Jan 8. Novemb.  
 Jan 9. Novemb.  
 Jan 10. Novemb.  
 Jan 11. Novemb.  
 Jan 12. Novemb.  
 Jan 13. Novemb.  
 Jan 14. Novemb.  
 Jan 15. Novemb.  
 Jan 16. Novemb.  
 Jan 17. Novemb.  
 Jan 18. Novemb.  
 Jan 19. Novemb.  
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 Jan 23. Novemb.  
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 Jan 25. Novemb.  
 Jan 26. Novemb.  
 Jan 27. Novemb.  
 Jan 28. Novemb.  
 Jan 29. Novemb.  
 Jan 30. Novemb.  
 Jan 31. Novemb.



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finder,

Decembus 12.

Anna von  
Fünberg.

fridlin Winer, Berg Danner  
Christoph Büchmann, Anna Baldner

Decembus 15.

Maria von  
Schopfm.

Jacob Chaler, f. Frigimund B...  
Wesula Boretlin, Claus Choman

Balthasar von  
Farnado.

Dec. 21.

Barbara von  
Güßm.

Andreas Baloma, Melchior Brück  
Margaretha Strehm, Eva Salerin.

Joanes von  
Voring.

Edem die.

Margaretha von  
Schopfm.

Mary Breiter, Jacob Breiter,  
Fritigand Wasmann, Christina Götting

Margaretha  
von Schopfm.

Decemb. 22.

Orlo von  
Farnado.

Emo Gauselma, Fridlin Maier  
Verena Brobachm, Verena Danner

Barbara von  
Güßm.

Edem die.

Catharina von  
Farnado.

Luz Ridma, Simon Brehl  
Dorothea H.

Catharina von  
Farnado.

Edem die.

Dorothea von Cor...  
Dula von Bmteghm

Fridrich Riff, Christoph Basmann  
Barbara Kellbing, Claus Lint

Margaretha  
von Schopfm.



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Februari 3.

Hemrich Hornung auß dem Hertenbergland  
 Und Margreth Pittnerin von Zell.

Item die  
 Berg Bidenman von Eupberg, und  
 Margretha Einspöckling von Hattungen.

Februari 10.

Fridon Rodi von Eichen, und Christen Ziffm  
 von Bimtenhusen. Item:

Clauß Thoman von Schoffen, Apollonia  
 Salern von Eichen. Item:

H. Lorentz Weyßberg der jüngste Herren  
 Schreiber und Schaffner, und Beatrix  
 Pollatin des Ludi Wunders Tochter.

2 Eingese

7 und, unget

Christoph Strubi, Cath.

Jacob Bruner des Schöffen

Hans Bräus von

Berg Riffhö Höfen, von

Gaus Grenden auß  
 Jutta Freiburgen

Ludm Haberlosch von  
 Elm von Eichen

Michael Rißman von  
 Schoffen. Item: Ma  
 Agatha Renslin von



About 1658 a Georg Güdemann and Claus Güdemann (the son of Bartlin) are frequently listed as Godfathers.

In 1680 Bartlin Güdemann (1656), the son of Claus (1632), a judge in Kürnberg, and Anna Böhlings, the daughter of the Mayor of Raitbach, had an illegitimate daughter named Anna. Four years later Bartlin married an Anna Dinkelmann of Kürnberg, but had no children with her.

Around 1685 Ulrich (1649), our ancestor, was a frequent Godfather, and his brother Hans (1632) was a judge.

On February 27, 1691, Georg Güdemann (1635), the brother of our ancestor Ulrich (1649), died on his return from a trip to Basel. Included is a copy of the page from the Schopfheim church books which described this tragedy, and it is translated thusly:

*Jörg Güdemann, a citizen and a judge, together with a young companion, both from Kürnberg, rode on Thursday, February 26, to see his brother in Basel. But, on his return, when he came to the Zenksteg [a bridge] the Wiese River was wide due to the melting snow and then rain, both he and his horse were swept away by the Wiese River, and because he couldn't be saved due to the strong current of the water, he drowned miserably. Because he had always been a good person and lived a decent life, everyone felt sorry about his death, and in his honor .... (illegible).... and wasn't found, due to the strong current .... (illegible) .... not until his body drifted all the way to Hagen [Haagen] and on the following Saturday he was honorably buried in Fahrnaue.*

On October 2, 1687, Catharina, an illegitimate child, was born. Her father was Hans Güdemann (1658), the son of Claus (1632).

*Hans Güdemann, who is a terrible blasphemer, claimed and swore that he didn't do anything lewd with Verena Bauertin, but he later confessed to it anyway in front of the authorities in Lörrach and was married to her following this.*

Subsequently, Hans and Verena had five more children, one of whom was the Georg who moved to Kehrengaben to marry the widow Barbara Greinerin (Güdemann).

In 1710 a GÜdemann was employed as a Waidgesell to shepherd the livestock of Kürnberg on the meadows and in the forests outside the village.

On September 18, 1715, an illegitimate son named Johann Georg was born to Bartlin GÜdemann, the grandson of Claus (1632), and Margaretha Greinerin. He and Margaretha later married and had three more children, one of whom, the youngest, was the Johann Jacob (1721) who was the last male GÜdemann, outside of our ancestral line, to be born in Kürnberg. Three years later, in 1724, Bartlin abandoned his family and never returned.

Our ancestor Ulrich GÜdemann (1649) was still listed on the tax register in 1730, even though he had passed away the previous year.

On July 2, 1775, in Kehrengaben, Johann Georg GÜdemann (1762), a grandson of the Georg (1694) who moved from Kürnberg, died.

*This boy died at 11 o'clock in the morning and was found dead in the stables. He died when he, together with his friend Andreas, fell off the hay loft onto the floor below. His friend was not hurt, he had been a very good boy and had been a good student of the Bible.*

In 1776 the citizens of Kürnberg petitioned the Markgraf of Baden for a village bell. The Markgraf's Magistrate in Lörrach denied the request because he felt the village was so compact that the teacher did not need a bell to announce lunch time; and, besides, the mayor of the larger town of Raitbach, himself, had no bell on his own house. But two years later Georg GÜdemann (1753), the brother of our ancestor Johannes (1755), and three others decided to take matters into their own hands. Without the approval of the Markgraf, they proceeded to have an iron bell cast. However, the tone was so miserable that the minister in Schopfheim objected to it and it was never paid for. Subsequently, the Magistrate ordered that the bell be delivered to Lörrach. The final fate of the bell is not a matter of record.

Note: In 1842 the village finally got a bell with an acceptable tone. It was rung each Sunday to announce church, at 7:00 o'clock each evening, and three times to announce the death of a Kürnberger.





On June 14, 1777, Georg Güdemann, the one who moved from Kürnberg to Kehrengaben in 1723, died at age 82 years and nine months.

*This man left his home on the 14th of June at about 5 p.m. on a Saturday evening and was found dead at about 7 o'clock the following day, a Sunday, in a little creek into which he had fallen from a hill above it. During the examination of the dead body the doctor discovered that he had broken his neck and that he had not been murdered.*

Toward the end of the 18th century the last top official in Kürnberg to be appointed by the Markgraf of Baden was a Güdemann. After that the officials were elected by the populace.

On October 9, 1787, Maria Güdemann (1759), a sister of Fritz's grandfather Johannes (1755), gave birth to an illegitimate son name Barthlin. The church record states:

*In reference to an official order dated November 10 by the Lörrach authorities, it is noted that because the father, a laborer in a mill, is supposedly a stranger, he could not be questioned or fined in this bastard case.*

The boy died when 15 days old, and Maria never married.

In 1847 Johann Georg Güdemann (1816), Fritz's brother, was a top official in Kürnberg. He was 31 years old and his daughter Carolina was a two-year-old toddler. It was at about this time that Johann Georg, a City Councilman, was listed frequently as a Godfather, and he would oftentimes vouch for the character and the credit worthiness of other villagers.

On September 24, 1861, five months after his (and Fritz's) mother died, Johann Georg sold three small parcels of land. By this time, over in America, Fritz had bought his first farm on Partridge Prairie in Woodford County, Illinois.

In 1866 the Register of War Taxes listed two men, second cousins, with the same name of Johann Georg Güdemann living in Kürnberg. The older one, Fritz's brother, was listed as a farmer who owned a house. The younger one was listed as a laborer who did not own a house. The older one was referred to as "Der Obere," the one who lives higher; and the younger one was referred to

as the “Der Untere,” the one who lives lower. Two people were listed in the household of the older Johann Georg. As we know, by that time Carolina, their only child, had departed for America. Five persons made up the household of the younger Johann Georg. With the passing of these two men in 1893 and 1901, the long history of the GÜdemann family in KÜrnberg came to an end.

In summary: We have good cause to be pleased with our GÜdemann heritage, if for no other reason than that our ancestors were survivors through incredibly arduous and violent times. A striking example is the life of Hans Jacob. Born in 1600, 18 years before the start of the Thirty Years’ War, he married and had eight children (six of them during the war), survived the war, and lived to the age of 78.

But the GÜdemanns were far more than survivors. We know that as early as in the 1500s they were Freeman and land owners, at a time when the vast majority were bondsmen and serfs who had no rights to own property. Their relative affluence is confirmed further when we learn that a maidservant died in the household of a Martin Gudemann in 1611.

Besides being relatively prosperous, they were leading and influential citizens. As we have learned, they were mayors, judges, and members of the court, as well as frequently being honored as Godparents. However, as is not uncommon with families, the fortunes of the GÜdemann family fluctuated down through the generations. By the time Fritz’s grandfather Johannes (1755) died in 1827, he was, as shown on his death certificate, a day laborer; and one of the witnesses to his death was a Johann Jacob Fritz, a day laborer and the night watchman. Only executioners and grave diggers were held in lower esteem than night watchmen, and any association with a night watchman was not particularly impressive. But only a few years later Johann Georg (1816), Johannes’ grandson, was, again, a property owner, the Mayor, and a leading citizen of KÜrnberg.

All in all, although our ancestors may have been only “big fish in a little pond,” we can be grateful for them; and we can have rightful admiration for their accomplishments. Under their circumstances, could we have done as well?



# Chapter Twenty-One





## Our Relatives in Europe

**A**lthough today there are numerous Güdemanns in Kreis (county) Lörrach, in the Southern Black Forest of Germany, and in the adjoining city of Basel, Switzerland, none is a close relative of ours.

In Fritz's generation there were only two children, Fritz and his brother Johann Georg. Johann Georg had only one child, Carolina, who emigrated to America as a single person. So we see that we can have no relatives in Europe who are descended from Fritz's generation.

Friedrich (1782), Fritz's father, had only one sibling, a sister Verena (1788). Therefore, our closest possible Güdemann relatives in Europe would be descendants of Fritz's aunt Verena, who married a Johannes Greiner, a master tailor of Schwaigmatt/Kürnberg.

To find our closest possible relatives with the name Güdemann, we must go back to the descendants of the brothers of Fritz's grandfather Johannes (1755). Any such relatives would be fifth cousins to my generation. When Maria and I returned to Europe in 1994, I had guarded hopes that we might be able to locate one or more of them. My hopes were realized through an incredible series of chance events.

When we were in Switzerland the previous year, spot checks of telephone directories revealed that an unusual number of Güdemanns are listed in the city of Zürich and the Canton (state) Zürich, 45 miles southeast of Kürnberg. This raised my curiosity as to the places of origin of these families. So when we returned to Europe, we flew to Zürich and checked into a hotel, where I promptly compiled a list of all Güdemanns who are listed in two large directories of the city of Zürich and the Canton Zürich--a list which totaled 18 names. We made telephone contact with each of them and verified what I had hoped and expected--all of them trace their roots back to the Southern Black Forest of Baden. They comprise three families which moved, independently of one another, to Zürich some generations ago.

One of those whom we contacted was a Corinne Güdemann, an artist, who knew little more than that her ancestry is rooted in the Wiesental region of the Southern Black Forest. However, she suggested that we call her father, Roger, who lives in Oerlingen, 20 miles north of Zürich, who is the postmaster of the nearby village of Andelfingen. She explained that he is interested in his family history and has more information. Except for this casual reference, we would have missed, what would turn out to be, a most significant contact. The Oerlingen telephone listings, along with a few other fringe villages of Canton Zürich, are included in a third directory of another Canton which I had failed to check.

When we telephoned Roger, he enthusiastically accepted our invitation to dinner that evening at our hotel. Imagine my surprise when, upon his arrival in the hotel lobby, he promptly informed us that his grandfather had come from Kürnberg!

He brought some documents which showed that his grandfather was a Johann Georg Güdemann who was born in Kürnberg in 1866 (at about the time Carolina, Fritz's niece, left for America). I immediately surmised that this Johann Georg was related to a second Johann Georg who lived in Kürnberg at the time Fritz's brother, Johann Georg, lived there--a supposition which later would be proven correct.

His grandfather had been a Lieutenant in the cavalry of the Grand Duchy of Baden. In 1885 he left Kürnberg and traveled around for five years in search of work. Eventually he settled in Zürich, where he worked out of his house as a tailor. He married in Zürich, had three daughters and three sons, and became a Swiss citizen in 1916.

From Zürich, Maria and I drove to Kürnberg, where we contacted our good friend Herr Gustav Gross of Steinen. We gave him the particulars of our visit with Roger and asked if he might be able to trace the lineage of Roger's grandfather. We then departed for Switzerland to research the Minger family. When we returned to Kürnberg a few days later, Herr Gross had the information for us.

It turns out that Roger is a descendant of Georg (1753), the brother of our ancestor Johannes (1755). This means that Roger's and our common ancestor is Johann Jakob (1723), making Roger and my generation fifth cousins.

Roger's pedigree is:

JOHANN JAKOB GÜDEMANN of Kürnberg.  
Born August 1, 1723.  
Died March 18, 1801.  
Married CATHARINA STOLZIN of Kürnberg  
on March 7, 1752.



GEORG GÜDEMANN of Kürnberg.  
Born December 2, 1753.  
Died March 24, 1824.  
Married VERENA GREINER of Hausen in 1794.



JOHANN GEORG GÜDEMANN of Kürnberg.  
Born November 4, 1795.  
Died June 25, 1830.  
Married VERENA REICHERT of Schweigmatt  
on June 7, 1825.



JOHANN GEORG GÜDEMANN of Kürnberg.  
Born August 19, 1828.  
Died February 9, 1901.  
Married ANNA MARIA STREICH of the Sattlehof  
on December 28, 1856.



JOHANN GEORG GÜDEMANN of Kürnberg.  
Born April 26, 1866.  
Died in 1930.  
Married MARIA LYDIA PFENNINGER of Riesbach/Zürich,  
Switzerland, in 1895.





GEORG GÜDEMANN of Zürich.

Born October 28, 1899.

Died August 27, 1975.

Married HELEN GRAF of Aeschi, Canton Bern, in 1928.



ROGER WERNER GÜDEMANN  
of Zürich.

Born July 3, 1934.

Married URSULA HILZINGER.

Children:

Corinne born 1960.

Christine born 1962.

Noëlle born 1963.

RENÉ GEORGES GÜDEMANN  
of Zürich.

Born November 5, 1929.

Married HELEN PFENNINGER.

Children:

Barbara born 1958.

Esther born 1960.

Johann Georg (1828), Roger's great-grandfather, was the last Güdemann to live in Kürnberg when he died in 1901. He was a second cousin to Fritz and his brother Johann Georg.

Roger and his brother, René, have three male (Rudolf, Urs and Peter) and three female (Yvonne, Regula and Verena) Güdemann cousins, all living in Canton Zürich.

Roger's ancestor Georg (1753) and our ancestor Johannes (1755) are the only two of six brothers to have children. The other four either never married or died at early ages.

Roger's great-grandfather, Johann Georg (1828), had a brother, Johannes, who was born in Kürnberg in 1826. He married Katharina Barbara Schwarzwälder of Eichen, two miles from Kürnberg, to where he moved. They had two daughters and one son, Johann Friedrich, born in Eichen in 1861. At the Karlsruhe Archives, we found the record of Johann Friedrich's passport. In 1895 he emigrated to Basel, Switzerland, with his wife Katharina Kessler and their two sons: Carl Rudolf, 6 years old, and Emil Robert, 1 year old. He was a butcher in Eichen and emigrated with a fairly comfortable estate. It is reasonable to suppose that there are Güdemann descendants of the two sons

living in Basel or environs today. They would be my fifth cousins and Roger's third cousins.

Only one other possibility of fifth cousins to my generation remains. Roger's grandfather, Johann Georg (1866), had a brother Gustav, born in Kürnberg in 1863. But we know nothing more about him.

In all of this there is a note of irony. It turns out that, with the high concentration, even to this day, of Güdemanns in southern Baden, our closest relatives no longer live there. We now know that they live in Zürich, Switzerland, and environs, and probably in Basel, Switzerland.

Roger kindly gave me an old photo of his grandfather and family and a very old map of the Wiesental (the Wiese River Valley), of which Kürnberg is a part. This map, which has to be a collector's item, has been framed and now proudly hangs on my study room wall.

Note: Some years ago, Roger's daughter Corinne studied at the Academy of Beaux Arts in Vienna, Austria. One day she visited the Jewish cemetery and happened to discover the grave of the Head Rabbi, Moritz Güdemann. Naturally, this created questions in her mind regarding her heritage. I explained to Roger the connection, as is discussed in Chapter Twenty-Nine, "The Jewish Question."

But what about descendants of Fritz's Aunt Verena (Güdemann) Greiner, who would be related to us one generation closer? Research revealed that there are none--at least with the name Greiner.

Verena (1788) and her husband Johannes (1794) had six children, including twins, a boy and a girl. We discover a note of tragedy in the family.

The second child, Georg Friedrich, was born in 1823 and died five months later. The fourth child, Maria Verena, was born in 1826 and died in 1831. Sixteen days later the twin boy, Johann Georg, born in 1828, died.

The third child, Jakob Friedrich, was born in 1824, moved to Fahrnau, was a farm laborer, and died at age 30. He never married.

The twin daughter, Maria Barbara, born in 1828, married a Bartlin Linsin of Hasel. He was a factory worker in Fahrnaue where the family lived. They had three children: (1) Maria Barbara, who married an August Wohlshlag, a factory worker in Fahrnaue, (2) Maria Verena, who married a Johann Hosp, a factory worker in Fahrnaue, and (3) Bartlin, a factory worker in Fahrnaue. It is not clear whether any of these three children had children.

Johannes, Verena's oldest child, born in 1822, like his father, was a tailor in Kürnberg. He married Anna Maria Sütterlin, a local girl, with whom he had three children. The first child, a daughter named Anna Maria, born in 1856, died when she was 15 days old. The second child, a daughter, also named Anna Maria, born in 1857, married a Gustav Schneider of Weil, 13 miles to the west. It is not clear whether they had children. Only the third child, Ernst Friedrich, born in 1859, was left to carry down the Greiner name; but, although he lived to adulthood, he never married.

Barbara Zeiherin, Fritz's mother, had one brother, Johann Jakob Zeiher of Eichen, two miles from Kürnberg. He had eight children, four of whom were sons. Three of the four daughters married husbands by the names of Klemm, Renk, and Klein (one daughter of whom married a Bucher). Descendants of this Zeiher family (and there are probably several living in Eichen and environs today) would be fourth cousins to my generation.

Note: We can well imagine all that Carolina must have told her uncle Fritz after they met at the river dock in Peoria about 1878 (see Chapter Eleven). A lot had happened since the day in 1830 (we presume) when young Fritz walked away from Kürnberg to make his way in the world. His oldest cousin, with whom he no doubt had played as a lad, had married a local girl with whom he had three children--at about the time Fritz's three oldest children were being born over in America. Another cousin had moved away from Kürnberg, was a farm laborer who died in 1854--at about the time Fritz was getting settled in Illinois. Two other cousins died as infants soon after Fritz left Kürnberg. Another cousin had married, and had moved away to Fahrnaue. Fritz's mother had died in 1861--soon after he had bought his first farm on Partridge Prairie. His brother had inherited the family house, which he traded for another a few months later. A new school had been built in the center of the little village, etc. Their first meeting had to be a momentous event in the lives of both Fritz and Carolina.



# Chapter Twenty-Two





## Houses of Kürnberg

**I**fforts to determine with certainty the exact place of Fritz Güdemann's birth and where he lived in Kürnberg are thwarted by skimpy, scattered, and ambiguous records. Fortunately, however, sufficient information is available to establish the location with a fair degree of reliability. Although it cannot be determined decisively, there is much to support the supposition that his Güdemann family lived in the house on lot No. 1024, the **BLUE** lot on the included map of Kürnberg. The terms of an involved real estate transaction in 1863 are the basis for this conclusion.

Fritz's mother died in 1861 (his father had died in 1828), at which time his older brother, Johann Georg, inherited the family home. Two years later, Johann Georg traded it for another house in Kürnberg. We learn pertinent information from the contract of this trade, a copy of which is stored at the archives in Schopfheim:

*Before the undersigned*

*City Council, that is:*

- 1. Mayor Friedrich Schmidt*
- 2. City Councilman Johann Greiner*
- 3. City Councilman Bartlin Greiner*
- 4. City Councilman Georg Güdemann*
- 5. City Councilman Georg Glatt*

*On this day [December 12, 1863] the following Contract of Exchange was entered into the Register of Deeds and reads as follows:*

*Contract of Exchange the 10th of this month between Heinrich Schmidt, citizen, a widower, and his daughter Anna Maria Schmidt, of age, married to Jakob Döbeln, a stone cutter, residing in Kürnberg and a citizen of Niederhof.*

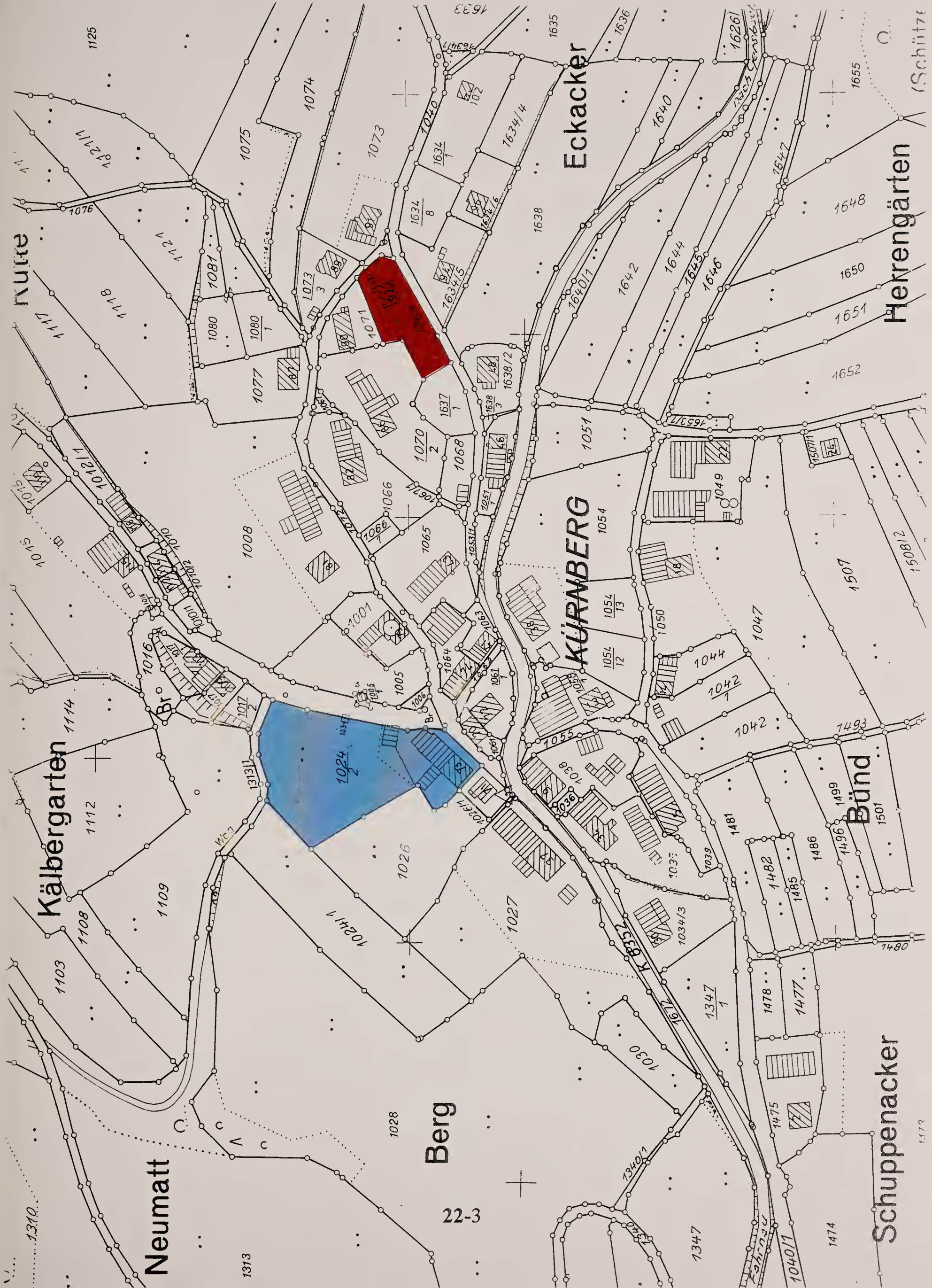
*And the citizen and City Councilman Johann Georg Güdemann of Kürnberg.*

*Heinrich Schmidt and his adult daughter Anna Maria Schmidt, the latter one with a power of attorney from her husband, are trading with the City*

*Councilman, Johann Georg Güdemann their jointly owned house, including the barn and stables, a pigsty and the arable land, including a quarter measure vegetable and herb garden, located in the upper part of Kürnberg, along side the road which leads to Glashütten, next to the house of Johan Fritzen's children and ..... children, the above plus an upprice of 1100 Gulden, that is in words, one thousand one hundred Gulden -- is the object of the trade.*

*In exchange, the City Councilman Johann Georg Güdemann deeds to Heinrich Schmidt and his daughter Anna Maria Schmidt, half of the dwelling in which he lives, which includes half the hay barn and the stables, consisting of the back part of the ground floor of the barn, the front part of the hay loft, and also the thrashing floor, including a shed with three pigsties which Güdemann is the sole owner of. Furthermore, half of the lean-to at the back of the barn, the front section of the thrashing floor, the section which is on the side of the building which faces the street: the thrashing is to be done communally. Also including 15 rods of vegetables and herb garden next to the house and bordering the property of Johann Elien and Johann Greiner, also 25 rods of vegetable garden behind the field next to the property belonging to Bartlin Glatt, the old one, and next to the road. The dwelling is located in the middle of the town of Kürnberg, on the village road and the road to Glashütten. And pays to Johann Greiner, the town tailor, for consideration an upprice of 600 Gulden, in words six hundred Gulden. And the stipulations of the trade are as follows:*

- 1. An upprice of 500 Gulden must be paid on the day it becomes due, in accordance with the mortgage court, depending on what is marked in the mortgage accounts.*
- 2. Neither party is required to give the other a grace period.*
- 3. And it becomes a condition of the trade that the pot-bellied stove which is permanently built into the downstairs kitchen, will be used communally, and that Johann Greiner, who lives on the upstairs floor of this dwelling, that he and his household members will always have the right to use the kitchen and stove.*
- 4. And everything that is built permanently into his dwelling will remain intact.*





5. *And each trader accepts his portion of the taxes starting with the New Year, and Güdemann sets the 26th of the month to be the day of transfer.*
6. *The transaction fees are to be paid jointly after the upprice is figured in.*
7. *Güdemann agrees to supply the wood for the stove in the kitchen.*

*Decree:*

*Under these conditions, the contracting parties agree to abide by the terms of this contract by placing their signatures below. Jakob Döbeln has given power of attorney to his wife Anna Maria Schmidt to conduct this trade and to sign in his behalf.*

*The signatures of the trading parties:*

*Jakob Döbeln  
Heinrich Schmidt  
Johann Georg Güdemann  
Anna Eva Trefzer  
Anna Maria Schmidt*

The two most salient phrases in this contract, as they relate to our interest, are: (1) “The dwelling [Johann Georg Güdemann’s] is located in the middle of the town of Kürnberg on the village road and the road to Glashütten” and (2) “... Johann Greiner who lives on the upstairs floor of this dwelling....”

Johann Greiner was the first cousin of Fritz and Johann Georg Güdemann. He was the son of Verena (Güdemann) Greiner, the only sibling of Friedrich Güdemann (1782), Fritz and Johann Georg’s father. Thus, we find that the two cousins, Johann Greiner and Johann Georg Güdemann, were living in the same house at the time of the trade. Inscribed in a stone above the front door of the house on the **BLUE** lot, house address No. 73, are the most significant initials “HG.” Herr Schmidt, who now lives in the house, says that his family hearsay has it that the “G” stands for Greiner. Also etched into the stone is the important date “1797.” This means that the house was built 22 years before Fritz was

born. Herr Schmidt explains that, because the house is constructed of stone, it survived the fire of 1804 that destroyed most of the other houses in the village.

The **BLUE** lot is directly “in the middle of the town of Kürnberg, on the village road and the road to Glashütten.” Although two or three other lots could conceivably meet this description, only the **BLUE** lot and its improvements fit all the other criteria. The house on the **BLUE** lot has two floors. A large barn with a loft is attached to the house. Only the **BLUE** lot is large enough to encompass the amount of land involved in the transaction.

From all this, we can be reasonably confident that Fritz Güdemann (1819) was born in and, during his years in Kürnberg, lived in the house on the **BLUE** lot.

The house that Johann Georg acquired through the trade was on lot No. 1069, the **RED** lot, as revealed by tax records in Schopfheim. He lived in this house from 1863 until his death in 1893, and it is where Carolina lived her last few years in Germany before emigrating to America.

Note: Johann Georg owned three other small land parcels, two of which were jointly owned with Karl Friedrich Renk, a laborer, who married a cousin on his mother’s side. All were small, unimproved land parcels outside the village, with a total area of 3.6 acres, consisting of meadow, forest, and creek. His ownership of forest land probably explains his commitment to supply firewood for the pot-bellied stove.

The **RED** lot is at the highest point in Kürnberg and is at the far edge of the village away from Farnau and Schopfheim. It is about one-third of an acre. The house and the attached barn had a total area of 3,810 sq. ft., with the balance of the lot listed as “house garden.”

As soon as one mentions the **RED** lot to old-timers in the village, they immediately talk about the old straw house -- so named because it had a straw roof -- that once stood on the lot. Not only do they remember it, but it seems that all of them had been in it at one time or another. Formerly, all the houses had straw roofs, but the Güdemann house was special because it was the last straw house in the village. Fortunately, Ernst Nägelin, a local dairyman and the

unofficial village historian, took a photo of it before it was demolished. He graciously let us use it to have a negative made from it.

He vividly remembers the floor plan of the house with its attached barn and readily recites the room arrangement. He also remembers that an open fire on the dirt floor in the center of the kitchen was used for cooking and heating purposes. The smoke escaped through a large opening in the roof. Through the years, a 1/4" layer of hard soot had built up on the rim of the opening.

He should know. The Nägelin family bought the **RED** lot, presumably from Ernestine Barbara (Zeiher) Renk who inherited it from Johann Georg in 1893 (see Chapter Eleven). At the time they purchased it, the Nägelins intended to move into it. However, their plans changed when the house on lot No. 1049 suddenly became available. They bought it, and it is where the Ernst Nägelin family lives today. The Nägelins rented the old straw house to a cabinet maker for a few years before it was razed in 1936.

Maria Greiner, who is 84 years old, was born in Kürnberg and now lives in nearby Sattlehof. Having been in the old house a few times, she was willing to hazard a guess that it was about 200 years old when it was torn down. When we mentioned this to Ernst Nägelin, he tended to agree. After all, he pointed out that his own house, in which he comfortably lives, is almost 200 years old, as evidenced by a stone inscription over the front door. There can be no doubt that it was built before the fire of 1804. After 1804 all houses were built with tile roofs to prevent another such catastrophe. The old straw house survived the fire probably because it was at the edge of town, on the far end of a long lot, and away from the other houses.

Ernst Nägelin's sister, who inherited the **RED** lot, married Rinehardt Bühler. After the lot had remained vacant for about 20 years, the Böhlers built the house that now stands there. After his wife died, Herr Bühler married his second wife, Elsa, with whom he had a daughter, Claudia. About seven years ago, Herr Bühler died, and the house is now owned and occupied by Frau Bühler

and her daughter. They now operate it as a Fremdenzimmer (a bed and breakfast), renting rooms for \$14.00 per person per night including breakfast. Their address is:

Frau Elsa and Claudia Bühler  
House No. 92, Kürnberg  
Schopfheim 79650, Germany

When my wife Maria and I stayed with them, Frau Bühler got out a notebook which contains information on her ancestry. It shows that her great-grandmother was of a Gudemann branch of Raitbach/Kehrengaben, about a mile across the valley from Kürnberg.



The house and barn on lot No. 1024 in Kürnberg.



The front entrance to the house on lot No. 1024





The old Stroh Haus (straw roofed house) that was owned by Johann Georg Güdemann, Fritz's Brother, where Carolina lived before emigrating about 1867.



Elsa Bühler and daughter Claudia. They live on the lot where the Johann Georg Güdemann family lived. Elsa's great-grandmother was a Güdemann from Kehrengaben.





The Ernst Nägelin family of Kürnberg. His sister inherited the house that earlier had been owned by Johann Georg Gudemann, Fritz's brother.



The Ernst Nägelin house in Kürnberg. It was built in 1799 and survived the devastating village fire of 1804.





# Chapter Twenty-Three





## Cemeteries

I had guarded hopes that I would be able to locate the graves of some of our ancestors in Europe. Unfortunately, it was not to be. However, I did at least learn the location of the cemeteries where they had been buried. Our Güdemann ancestors were buried in the Fahnau church cemetery, which, until 1835, was adjacent to the church. About that time a new cemetery (which is also used by the Schopfheim church) was established a short distance north of Fahnau--placing it at the bottom of the hill behind Kürnberg. By 1845 the move to the new cemetery was complete, and the old one was bulldozed over.

From this we can deduce that all our Güdemann ancestors, with one exception, were buried in the old cemetery next to the Fahnau church. The one exception is Fritz's mother, who died in 1861, and would have been buried in the new cemetery north of Fahnau.

As for our Minger ancestors, they were buried in the cemetery adjacent to the church in Limpach, Switzerland, where a smaller chapel stood at the time they lived there.

After visiting several cemeteries, I began to observe that there were no old headstones--a marker as old as 100 years is rare. How could this be in cemeteries which are centuries old?

It was finally explained that cemetery plots are not sold in Europe, the arrangement being more like a lease. A family pays a fee to use a plot for a typical period of 25 years. After that, if no additional fee is paid, the headstone is removed and the plot becomes available to another family. (Note: this is in contrast to Jewish cemeteries in Europe, where the headstones are never removed.)

That the gravesite of none of our Güdemann or Minger ancestors can be found is no mystery. There simply were no descendants left in the regions to extend claims to the plots.

There are several Gudemanns in the Hasel church cemetery near Kürnberg, and there is a Minger in the cemetery at Grafenried, Switzerland, where Anna Maria's parents were married, but none of them is of any known relationship to us.



# Chapter Twenty-Four





## Coats of Arms

It is only natural to be curious whether one's ancestral family had a Coat of Arms. In-as-much as the Güdemanns of Kürnberg had some status in past centuries, it is not at all unreasonable to suppose that they may have had a Coat of Arms. So, with guarded hopes, on our 1994 trip, my wife Maria and I visited the archives in Freiburg and Karlsruhe, Germany, and in Basel, Switzerland, in search of a Güdemann Coat of Arms. We were quite disappointed that our search was not successful.

However, we did learn that, in recent years, a Coat of Arms was designed in Vienna for the Max Güdemann family of Steinen, Germany, a photo of which is included. Also, in a telephone conversation with Kurt Güdemann of Horgen, Switzerland, we learned that he too has a Coat of Arms. Although I have not seen his, I understand that it is very similar to that of the Max Güdemann family--with a couple of exceptions. The predominant color is red, rather than blue; and the shield is tilted to the left, rather than being vertical. The Crest of both is a blond youth holding a star in his right hand. It is indisputable that he certainly appears to be a "Good man."

Initially, Coats of Arms were simple and may have been nothing more than crude lines painted on the shields of Knights. Down through the centuries they have become increasingly ornate and elaborate, while their function gradually changed from military to status symbols. Comprehensive heraldic rules were established to regulate their adoption and use--rules which sometimes had to be resorted to settle acrimonious conflicts between families who had similar designs.

The question of what constitutes a valid Coat of Arms has been debated for centuries. The purists contend that an authentic Coat of Arms must be bestowed by a person of nobility. However, there is much to support the argument that each individual is free to adopt his/her own Coat of Arms, as was initially done by the Knights. In his book, *The Story of Heraldry*, L.G. Pine states:

If a person wants Arms and does not see his way to prove descent from a former grantee of Arms, he can either approach the heraldic authorities or carry on the practice of heraldry as it existed in the Middle Ages and assume a Coat of Arms for himself. The only proviso is that he should not take the Arms of a family from which he cannot show descent.

In this same book, L.P. Pine quotes another authority, G. Andrews Moriarty:

Taking into consideration the early history of Coat Armor, there seems to be no reason why anyone, provided he observes the simple rules of blazon and does not appropriate the Arms of another, may not assume and use any Coat (of Arms) he desires.

L.G. Pine further quotes another authority of 600 years ago:

Batolus aptly explained the right to have a Coat of Arms by linking it with the right to bear family names. No one can stop you from having either.

So we see that there is nothing at all sinister for a person, for the fun of it, to adopt a Coat of Arms--so long as it is not identical to that of a family with a different name, and so long as it is not misrepresented as having been inherited.

Note: As for a Minger family Coat of Arms, we searched in the archives in Bern and Basel, Switzerland. The closest one that we were able to find was for a Minder family (Minger, at one time, was spelled Minder) of Basel which had connections at Fraubrunnen, scarcely a mile from Limpach. The shield is a simple design, with three grenades on a plain background. Any connection to this family, however, would be too far removed for us to make any claim to it.



Güdemann





# Chapter Twenty-Five





## **“Early” First Births**

**W**hile researching my ancestry, I became increasingly aware that it was not uncommon for the first child to have been born “early.” Thus, the first children of Fritz’s great-grandfather, grandfather, father, brother, aunt Verena, and cousin Johannes were all born less than nine months after the marriages. Likewise, the first children of Benedict Weyeneth’s great-grandfather, grand uncle, grandfather, and father were early arrivals. As well, Anna Maria Minger, being the first child, was also early.

Understandably, I was puzzled. Are the church records simply incorrect, or were these ancestors promiscuous? It turns out that neither is the case. The records are accurate, and they were, at least from their view point, not promiscuous.

I raised this subject with an attendant at the Bern, Switzerland, Archives asking him whether or not early births were common in those days. At first he shook his head and replied, “No. They were not at all common.” Then he recalled an old custom, which he proceeded to explain to me.

The poor (he referred to them as peasants), who lived on the land away from the larger cities, had an unusual, but accepted, custom. They deemed it imperative that they have an heir to whom they could leave their meager possessions, as well as to have someone to care for them in their old ages. Therefore, a young man and a young woman would enter into a conditionally binding “engagement.” If the young woman became pregnant, it was understood that they would then proceed with a church marriage. If she failed, the young man was free to seek another young woman who would be able to give him an heir. Apparently this was considered an acceptable custom which neither caused scorn nor carried with it any stigma.

When Maria and I left the archives that day we were accompanied by a private genealogy researcher. I brought up this subject also with her, and she confirmed that indeed this custom had existed. When I inquired as to what happened to the young woman if she failed to become pregnant, she promptly replied, “Well, she was just a very unfortunate little lady.”

Obviously, this was a terribly unfair custom. If the young woman failed, she probably had little opportunity for a future honorable relationship or marriage with another man. Apparently it did not occur to them that the young man may have been incapable of fathering a child.

As we contemplate this unusual custom, we would do well to realize that these people lived under harsh conditions with, it seems, their main goals in life simply to subsist and to procreate. To be sure, they abandoned this strange and cruel custom when they left the State Protestant Church to become a part of the Anabaptist movement and to join, what is today in America, the Apostolic Christian Church.

Note: Without making any claim to being an authority on the history of the Apostolic Christian Church, I would like to mention an observation which I believe to be fairly accurate. The families who comprised the early membership of the Apostolic Christian Church in America can be broadly divided into two groups. The first was made up of first generation Anabaptists who came primarily from Switzerland. The second was comprised of those who were proselytized from the Mennonites and the Amish who came principally from the Alsace-Lorraine region of France and from what is today western Germany. With information at hand, it can be concluded that the above described custom was practiced only by some of the first generation Anabaptists from Switzerland -- and only prior to their conversion. Certainly, there is nothing to infer that all those families from Switzerland, or that any of the Mennonite or Amish families, subscribed to this odd custom.



# Chapter Twenty-Six





## Kürnberg

**I**n 1814, five years before Fritz was born, an historian, J.B. Kolbs, wrote a short history of Kürnberg. The following is a translated excerpt.

Kürnberg is a very beautiful little village in the Schopfheim church district, but politically belongs to Raitbach. It is situated one hour from Schopfheim and 15 minutes from Hasel on the side of the mountain which later was known as the Dinkleberg. The village has 26 families who live in 24 houses with 39 adjacent barns and sheds. Almost all the houses are new with tile roofs because, except for a few houses, the entire village was reduced to ashes by a great fire ten years earlier.

In the village are a school house and an inn. The inhabitants, who for the most part are quite prosperous, make their living from agriculture and livestock. The beautiful fields are very favorable for farming; the farmers, furthermore, raise lots of good fruit and especially nuts.

The poorer part of the population lives by working in the red sandstone quarries, with sandstone of excellent quality in this area, and which is often exported to Switzerland, the Sundgau, and to the Oberelsass [in France] and is used primarily for grindstones.

Directly below Kürnberg a little but wild brook called the Schlierbach flows into the Wiese River valley below Schopfheim, where it ends in numerous irrigation canals and, also, where it loses its name. This stream supplies very tasty Trout and large Crawfish which are sold in Basel for six to twelve Kreuzer a piece. Until 1400 Kürnberg belonged to the Lords of Schönau, in which year Anna the Hürussin of Schönau, along with other villages, sold Kürnberg with its quarry to the Markgraf Rudolf III of Hackberg - Sausenberg.

The fire in 1804 befell the little village 15 years before Fritz was born. At that time, his father Friedrich was an unmarried young man 22 years old, and his grandfather Johannes was 49 years old.

Distances in those days were measured by the time required to travel by foot.

The first known date that Kürnberg had a schoolhouse was in 1774. Prior to that time, school, for what it amounted to, was held in a room of one of the houses, the last being the home of an Albert Greiner. The schoolhouse was probably destroyed in the fire of 1804 and had apparently been replaced by a make-shift building by the time Fritz was a lad. A new school was built in 1840, but it had to be rebuilt the following year because of a sub-standard foundation. This is where Carolina would have attended school; and is the building which stands today in the center of town, still serving as the focal point for village activities. In the winter, each child was required to bring one piece of firewood each day. On mornings, when the children were lucky, the local baker provided each one with a breakfast roll.

It was essential for a village, to be of any importance, to have a tavern or inn. Kürnberg was no exception. Since 1652 the *Gasthaus zum Sternen* has been continuously owned and operated by the Glatt family. (Fritz's great-great-grandmother was a Glatt.) Today, the inn is in the hands of Herr and Frau Helmut Schmidt, she being a Glatt who inherited the inn.

Prior to 1699, Kürnberg was an independent village with its own mayor. It is during this era we find the most references to the Gudemann name, and when our ancestors attained their greatest prominence, with some holding responsible positions.

By 1699 Kürnberg was politically linked to, and dominated by, Raitbach, a larger village one mile to the north. This relationship continued until 1934 when, by an order of Hitler's lackeys, it was transferred to Fahrnau. The village was later transferred to the jurisdiction of Schopfheim, a status which exists today--as is evidenced by the fact that mail to Kürnberg is addressed to Schopfheim.

So we see that, at least since 1699, Kürnberg has an uninterrupted history of being under the domination of larger nearby towns. The effect of this could have been only to retard the growth of the little village. In fact, under the control of Fahrnau, a building moratorium was imposed on Kürnberg, a restriction which



View of Kürnberg from The Sattlehof.



The road from Kürnberg to Schopfheim. Fritz's father was a Schneidermeister (master tailor) of Kürnberg/Schopfheim.



has now been lifted. Today, two houses are being built, so a moderate growth may be expected in the future. However, its unfavorable location, off the beaten path and on the side of a hill, should preclude any thoughts that it will ever be a sizable town.

Its best asset may well be the surrounding beautiful landscape. Around each bend of the narrow winding roads is another picture postcard scene. It is an ideal “bedroom community” where people live but go to work in larger nearby towns--the case of most Kürnbergers today.

If Kürnberg’s location impeded its growth, probably an even greater obstacle was its serious shortage of good water. Hand dug wells, typically 60 feet deep and four feet in diameter, from which water was lifted in buckets, were resorted to. Although they were called cisterns, the water collected from slow underground seepage, rather than from roof run-off. Even the water which did seep into the wells was not good, being high in mineral content. The springs in the area supplied an abundance of water but contained so much lime that the water was suitable only for animal consumption. The inconvenient solution to this acute problem was to make twelve-minute walks down to the Schlierbach and the Glasbach, two streams which converge at the foot of the hill behind Kürnberg. It was here that Kürnbergers obtained their drinking water, the housewives did their laundry, and the people bathed. However, it is doubtful how much they actually bathed because, at that time, conventional wisdom had it that water in contact with the skin was harmful. Incidentally, in 1901, long after our ancestors could benefit, Kürnberg finally got a community water system.

In any discussion of the growth (or non-growth) of Kürnberg, it is informative to compare it with Farnau. For many centuries the two neighboring villages were roughly the same size. This was despite the fact that all advantages seemed to be in Farnau’s favor. Farnau had an abundance of good water and was built on the level ground of the Wiese River valley. Also, until 1556, Farnau had the church which served the region, including Kürnberg--giving it influence far disproportionate to its size.

With the advent of the Industrial Revolution in the first half of the 19th century, Fahrnaus assets brought on a surge of growth, while Kürnberg languished. This is well illustrated by a few statistics:

<u>YEAR</u>	<u>KÜRNBERG</u>	<u>FAHRNAU</u>
1837	32 students	28 students
1850	169 people	300 people
1870	48 students	55 students
1900	180 people	1753 people
1934	145 people	2318 people
1946	136 people	1700 people
1957	150 people	2130 people
1990	108 voters	2374 voters
1991	128 people	-----

The earliest population figure available for Fahrnau is for the year 1698 when 178 people lived there. No comparable figure is known for Kürnberg. However, the number of students in each town in 1837, being the first direct comparison that we have, would indicate that Kürnberg was about the same size as, if not larger than, Fahrnau in 1698. The number of houses in Kürnberg is additional indication of its non-growth. In 1804 there were twenty-four houses, in 1870 twenty-eight houses, and in 1957 thirty-one houses, being approximately the number today. Although the number of houses has remained nearly constant, the population, because of smaller family sizes, has decreased to approximately 125.

There are a few other extant explanations for Kürnberg's stagnation. With the increased use of cement and brick for construction, Kürnberg's stone quarry was finally forced to shut down after several centuries of operation. Increased use of power machinery required fewer farmers to carry on the agricultural operations on which so much of Kürnberg's economy depended. Some left to work in factories in nearby towns, while a few others emigrated to America. Because of the poor economy, which simply could not support a greater

population, it was not uncommon for the people of a community to pool their resources to help the poor residents sail to America.

Not the least cause for Kürnberg's non-growth can be explained by the attrition caused by the two World Wars. In World War II alone, out of a population of approximately 150 people, fourteen men were lost -- never to return to raise families. We can identify with seven of them who had names of our ancestors: Greiner (3), Glatt (2), Stolz (1), and Bühler (1).

Although Kürnberg's location hindered its growth, this same location may have served it well in times of invasions and occupations by armies and marauding bands of hoodlums. There are repeated accounts of Schopfheim and Fahrnau being vandalized, occupied, and plundered. In the case of Kürnberg, however, I found no record of such occurrences. Other towns, with larger populations, with churches, and situated on level ground with good water supplies, were more conspicuous and strategic targets. In contrast, Kürnberg was an unimportant village, its terrain made it uninviting for military encampments, and its inconspicuous location gave it little cause for attention, if it was noticed at all.

Its location may also have been advantageous in times of the pests (plagues) which periodically swept across Europe, from which as many as 50% of the inhabitants of a town would perish. These pests were spread by fleas, carried by rats, and were proliferated by filthy living conditions, especially in the larger congested cities. We can surmise that Kürnberg, with its small population and its distance from centers of population, may have been spared the full brunt of these epidemics.





Helmut Schmidt in his *Gasthaus zum Sternen* with his grandchildren and customers. Are any of them our distant relatives?



The lane leading down to the Schlierbach stream where the Güdemanns obtained their drinking water and where they washed.





The Wappen (Coat of Arms) of Kürnberg

The round black wheel represents the old water driven mill at the bottom of the hill behind Kürnberg; and the green symbolizes the mountains of the Südschwarzwald (the Southern Black Forest).





# Chapter Twenty-Seven





## History of Kürnberg and Environs

**T**he history of Kürnberg and our Gudemann ancestors is inseparably linked to Rötteln Castle and to St. Blasien Cloister (monastery). They were politically ruled and taxed by the Markgraf of Rötteln Castle, just north of Lörrach (nine miles to the west), and were ecclesiastically dominated and taxed by St. Blasien Catholic Cloister (14 miles to the northeast). This statement summarizes this chapter and, although over-simplified, is basic to understanding the history of Kürnberg and our ancestors.

In 1957, the mayor of Fahrnau published a book on the history of Fahrnau with a few pages devoted to Kürnberg. This book was the principal resource for this chapter, and translations from it have been liberally quoted. The history of Fahrnau, with a church and in a more favorable location, is much better documented than that of Kürnberg. But any reference to Fahrnau, if not directly applicable, is a fairly reliable reflection of conditions and events in Kürnberg, located less than two miles away.

The earliest significant document about Kürnberg was written in the year 1400. By that time, nobility in Schönauf, nine miles to the north, had somehow gained possession of Kürnberg and decided to sell it to another ruling family. The transaction was negotiated thusly:

In the year 1400 after the birth of our Lord, the pious and good woman, Lady Anna the Hürussin maiden name of Klingensfeld, widow of the good Knight Rudolf of Schönauf called the Hüruss, and the mother of Albrecht, sold the region called Neuen Stein with all the following named villages and farms to the noble and honorable Markgraf Rudolf of Hachberg Lord of Rötteln and Sausenberg.

Those were the villages of Gersbach, Schlectbach, Burgmatt and Kürnberg and Raitbach, the villages with all their privileges and inhabitants with Freemen and bondsmen, all the big and small courts, the cattle, forests, fields and pastures with creeks and springs, with mills, taxes, grain, rents, game, inns and fields and pasture and everything which is part of such. And the mill in Hasel, the farm called Sattelge with fields and pastures and usages... and the quarry in Kürnberg with all its privileges included.

This sale finalized at the court in Rhinefelden in front of Burkhardt of Stoffeln, the Lord Judge on the 19th of November, 1400.

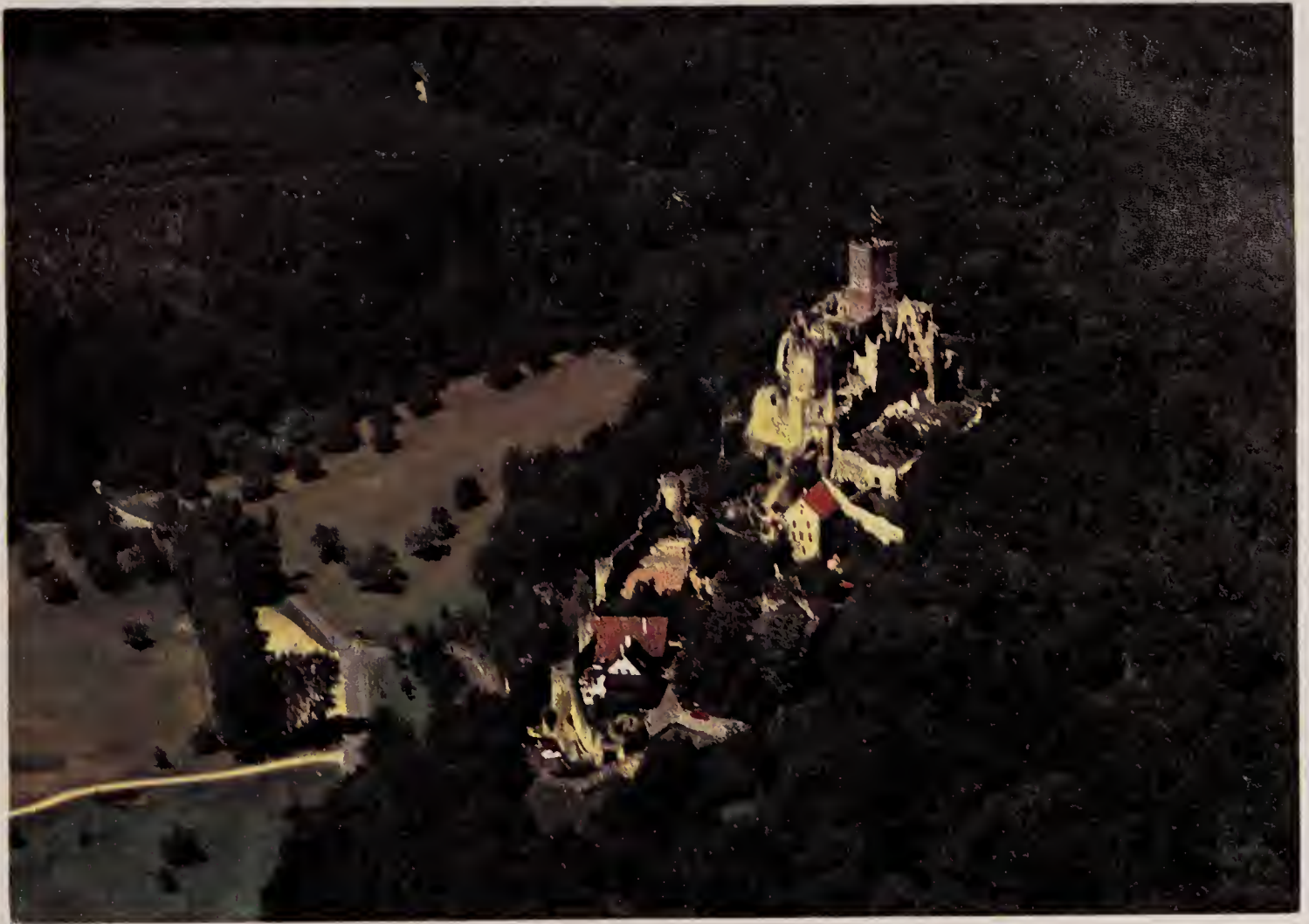
Note: Markgraf Rudolf III, who purchased Kürnberg in 1400, died in 1426 at the advanced age of 85 and lies buried with his second wife, the Countess Anna von Freiburg, in the chapel tomb of the Rötteln Church.

Although the first known record of Kürnberg (then spelled Kirnberg) was in 805, when it was mentioned in a document in connection with Schopfheim, this sale in 1400 is considered to be its substantive beginning. So much so, the citizens of Kürnberg are already preparing to celebrate its 600th anniversary in the year 2000.

This sale was made during the long period of the feudal system when the nobility and the church owned almost all property. When the ownership of property was transferred by force or by peaceful negotiation, as was the case with Kürnberg in 1400, the bondsmen (serfs), like any other chattel, were a part of the transfer. The position of the bondsmen resembled that of a sharecropper who farms a specific plot of ground for which he pays a fee in return for its use. Also mentioned in the sale was a class known as Freeman, who constituted a decisive minority. The members of this class had more freedom, which might consist of no more than their privilege to farm plots without paying a land fee; and, in some instances, they even may have had the right to own real estate.

Note: A legal document in the Karlsruhe Archives dated 1593 reveals, to my surprise, that our ancestors were land owners (see Chapter Eighteen), thereby placing them in the Freeman class. Until this document came to light, it could have only be assumed that our ancestors were members of the majority bondsman class.

The sale to the Markgraf had crucial implications for the people of Kürnberg, which would not become apparent until over 150 years later. In 1556, early in the Reformation, the Markgraf of Baden joined forces with the Protestants. In so doing, he pitted his realm, including Kürnberg, squarely against the bordering Catholics, subjecting his people to extreme hardships and suffering.



Rötteln Castle



St. Blasien Cloister



Baden became a political entity as early as 1112 when Hermann II, a member of the powerful Zähringen family, first assumed the title Markgraf of Baden. By the 1300s the domain was divided among three branches of the family.

Also the Zähringen line did not avoid break-up; the 1300s saw Markgrafs of Baden at Hohenbaden, Markgrafs of Baden-Hachberg at Hachberg, and Markgrafs of Sausenberg-Rötteln at Sausenberg and at the favored Rötteln Castle.

During the Middle Ages Baden was divided and reunited several times as the ruling house divided into a number of branches and later various of these branches died out.

It was to the Sausenberg-Rötteln line that Kürnberg was sold in 1400. In 1490 Markgraf Phillipp of Hachberg-Sausenberg and Markgraf Christoph of Baden, to the north, entered into an agreement known as the Rötteln Legacy, which would prove to be most crucial in the future of Kürnberg. In 1503 Markgraf Phillipp of Hachberg-Sausenberg died and, in compliance with the agreement, the castles at Rötteln (which was first mentioned in a document in 1259), Sausenberg and Badenweiler became properties of Markgraf Christoph of Baden. Through this transfer, Kürnberg was placed under the rule of the northern Markgraf of Baden, a relationship which would exist until 1919, when the last Grand Duke of Baden abdicated following World War I.

Note: On our 1994 trip, my wife Maria and I visited the ruins of Rötteln Castle, nine miles to the west, and Badenweiler Castle, 14 miles to the northwest. Of the two, Rötteln had much greater impact on the history of Kürnberg and is in better shape, making it well worth a visit. Adjacent to the Badenweiler Castle are well preserved Roman baths built in the fifth century. We started to hike to the Sausenberg Castle ruins, eleven miles north of Kürnberg, but we were turned away by rain. We also visited the Schlossberg Castle ruins at Freiburg, 24 miles to the north, from which the Zähringer Monarchs had ruled. The ruins are unimpressive, but the spot is very historic; and it provides a spectacular view out over the Rhine River valley, with France in the distance.

As for the St. Blasien Cloister, as early as about 800, Benedictine monks settled in the valley where the cloister would later be established. Construction of the cloister began in 1013. It was destroyed by fire in 1322; plundered by the peasants during their insurrection of 1524-25; and, again, severely damaged by fire in 1768. The cloister expanded its territory and increased its influence, and in 1746 its Abbot was appointed a representative to an important ecclesiastical council. Unceremoniously, it was closed as a cloister by Napoleon in 1806.

Kürnberg's linkage to the cloister dates back to April 6, 1113. On that date, a nobleman by the name of Wolcho von Waldeck gave property at Kürnberg and other villages to the cloister, in return for which he was permitted to spend his remaining years at the cloister. From that time, the cloister exerted its claim to feudal taxes, a claim which was not completely ratified until 1166. In that year a dispute with the church at Tegernau, which also claimed the taxes, was finally decided in favor of St. Blasien by a council in Fahrenau.

This tax system was extremely complex. Taxes were collected by both the political authority, in this case the Markgraf of Rötteln Castle, and by the ecclesiastical authority, in this case St. Blasien Cloister. The taxes were extracted from the bondsmen in exchange for the use of a plot of land which they did not own and which could be taken away from them at any time. These plots were commonly passed down to the next generation, but only so long as the authorities deigned the conveyance. Frequent references are made to a class of bondsmen known as Gotteshausmann--men of God's house--who labored exclusively in the service of the church.

To further complicate matters, the taxes were divided into two categories: the big tithe (Grosszehnten) and the little tithe (Kleinzehnten).

Man differentiated between the big tithe and the little tithe. The big tithe includes everything that grows on the field: rye, oats, barley, wheat, etc.; to the little tithe belongs hay and the second cutting, fruit and vegetables as well as the delivery of each tenth animal, which comes into the world in the stall of the peasant, such as calves, piglets, colts and lambs. It was, therefore, also called a calf or blood tithe.

In 1350 the rights of the Markgraf and St. Blasien Cloister were expressly spelled out, with the cloister claiming the lion's share.

St. Blasien has the following privileges:

1. The church placing, which means the right to choose the Priest for the parish.
2. The yearly real rights on the Ding-farm, with the sole power to make decisions concerning feudal tenures, taxes and privileges.
3. To demand from each bondsman one bushel oats, four pfennigs and one chicken in tax.
4. The right over the tavern, whose innkeeper has to pay taxes to the house of God.
5. The income from the big tithe and the little tithe belongs 2/3 to the Monastery and 1/3 to the Markgraf.
6. The estates which belong to the house of the Lord in Fahrnau are one farm beside the Dinghof. Near Heidenkilch they own two fields near the Raitbacher road, one pasture on the Wildpach road and another one in Wiltzeichen below the Burg road.

From this we can infer that some property in Fahrnau was dedicated exclusively to the support of the church. In addition to the mentioned farms and the tavern, the church owned two mills in Fahrnau. No record was found to indicate that there were such properties in Kürnberg that were dedicated to the exclusive benefit of the church.

Those in power were very legalistic to assure that they could grab all that was coming to them from the downtrodden bondsmen. A document of 1413 describes the privileges of the Lord of St. Blasien and of the Markgraf.

There the privileges and traditions of the House of the Lord at St. Blasien, are recorded and renewed in the Town Hall in Basel in the year counting from the birth of Christ 1413 following the Hylary Day (January 13) of the same year this occurred with the favor and wish and in the presence of Herr Heinrich Gundelwang, at that time main Treasurer of the before named House of the Lords at St. Blasien.

Furthermore present were Friedrich Krebs, at that time the Markgraf's Governor of Rötteln, Herr Conrad Schreiber, Provost, and all other Governors.

A few of the provisions of this twenty-part decree were:

3. Each Gotteshausmann who has land in the area which falls under the court of this house of God, shall come and pay homage to the house of the Lord as soon as he becomes of age. Each man owned by the church who has not paid his homage, is to be visited by a messenger. Should however a man who has not paid his homage decide to ignore this law, then the Magistrate shall report this to the Sovereign. The same is obligated to bring the disobedient one before the Magistrate so that he may pay homage to the Magistrate and to do what is required of him according to the existing law. Should the Sovereign however fail to fill his obligations, then the church of St. Blasien has the right to grab the disobedient one and to make him obedient with the help of the spiritual and the worldly courts.
4. As soon as the court has gathered and risen and the time to judge has arrived, then the Magistrate, or who-so-ever is representing him, shall inform all court bondsmen, and especially those who live outside the villages, of the news, that they have gathered here to reflect and to think of who has not paid his homage, and who still illegally owes taxes to the House of the Lord, or who else has done wrong. All this everyone is obligated to report to the court in accordance with the oath they swore to the court.
13. Each Gotteshausmann or who-so-ever is using land of the church, no matter how small the plot might be, has to, when he dies, pay the church "Todesfall-abgaben" [a death tax]. If he is a church bondsman, he has to turn in the best animal which he left behind. If he has no beast, then the best clothes which he owned are to be contributed. If someone fails to do so, then it is the church's right to come and take them away.

And if a peasant thought he could avoid taxes by moving away, he should have thought again. His taxes could have doubled.

All subjects and residents of Farnau, men or women, if not owned by another Sovereign, are bondsmen of the respective Sovereigns, and if such a person from Farnau moves away from the Sovereign's region, then that person as proof of his bondsman's homage, every year as acknowledgment and proof of such bondage has to pay one bonds-hen and two Stebler [a Basel coin].

If such a male person dies, then the respective Sovereign will get the best head of cattle he left behind, as a main privilege. If he has no cattle, however, then another main privilege shall be established and taken from him in accordance with his property. It may be his best garment which he wore for weddings,

to church and on the street, or a suitable sum of money may be paid in its place. But if a female bondsperson who is married dies, then the respective Sovereigns shall get the best dress she left behind as a tax, but a suitable sum of money may be paid in its stead. But if in Fahrnau a woman or man is the bondsperson of another land's Sovereign, and this Sovereign demands his main privilege tax, then the deceased persons is levied the same amount of main privilege tax as he or she was levied by their Sovereign whose bondsperson he or she was.

It seems that there was no limit to the devices the authorities used to separate the peasants from their meager possessions.

Yearly payment of Lenten-hens on the day of St. Martin: from each house and each farm in Fahrnau one takes a smoked or live old hen from their kitchen, called Lenten hens. The big tithe and the little one: the harvest tithe from the Fahrnau district, of which  $\frac{2}{3}$  belong to the Church of St. Blasien and  $\frac{1}{3}$  to the respective Sovereign.--It is the Governor's privilege not having to pay tax and do drudgery himself -- Purchase tax and wine tax: the purchase tax in Fahrnau is the sole right of the respective Sovereign and Lord. It is part of the money collected for the public sale of wine. Of that money the Lord of Rötteln gets from each wine sale. The way each drink is measured, 8 Batzen [Swiss coin] called the Masspfennig, and no one is freed from paying such purchase tax or wine tax. From each measure of grain the sum of 2 Schilling Stebler has to be paid from the sale price -- Yearly taxes which are due on St. Martin's Day are: On St. Martin's Day the residents of Fahrnau owe and are responsible to my gracious Sovereign and Lord the yearly unexcusable tax that is: in money 12 pounds. The residents of Fahrnau also pay yearly on St. Martin's Day a Police tax besides their regular tax, that is 2 pounds of Stebler. The yearly tax due for the bondage-wine is two pound Stebler for each measure of bondage-wine. Each subject and resident of Fahrnau has to pay a yearly Guard tax on St. Martin's Day, in the amount of 4 pfennig Stebler.

And we might have thought that user fees, property taxes, income taxes, inheritance taxes, "sin" taxes, and sales taxes were all recent innovations!

One of the few times that Kürnberg is specifically mentioned has to do with the matter of supporting military troops.

As payment for the victors each peasant from Fahrnau had to pay  $\frac{1}{2}$  quarter rye (2 mass or 8 cups) and one loaf of bread. On top of that the Kürnberger people gave 2 malter oats [1 malter = 64 cups] and a two quarter Dinkel [wheat]; if the field lay fallow, no taxes had to be paid from the field.

It is not clear who these victors were or what battle was involved, but it was about the time that the Markgraf joined the Reformation movement.

The struggle of the peasants to gain rights and freedom extended over a period of many centuries and came to them in small increments. The following illustrates one of those incremental gains:

Should the situation occur, that a Gotteshausmann wishes to move away from the district, and a Sovereign of the church should catch him in the act then he shall be locked inside his home and he shall not be let out. If however a Gotteshausmann has already loaded his belongings into a wagon, then he shall harness his beasts and drive off. But if a Sovereign should hold on to him at the back of the wagon, then he shall not leave but stay. But if the Sovereign is not able to hold onto him, then he shall let him go. If the Sovereign should come upon him when the peasant has turned over his wagon, then he shall help the peasant together with a servant to reload his wagon and let him drive off.

A short statement well illustrates the confusing mishmash of authority which existed between the political rulers and the ecclesiastical authorities:

Until the Reformation Fahrnau stood under the almost absolute authority of St. Blasien Church, while the neighboring Schopfheim was entirely under the Markgraf.

Following his exit from the Catholic church in 1556, the Markgraf of Baden claimed total taxing authority--to the exclusion of St. Blasien Cloister. In retaliation, the cloister sued. A judgment by a Basel court in 1592 reinstated the cloister's right to collect its traditional 2/3 share of the big tithe, as well as taxes on its other properties, such as the two mills at Fahrnau. There was no mention of the little tithe in the court judgment.

By 1572 the Markgraf had acquired the tavern in Fahrnau from St. Blasien, but as late as 1805 the cloister was still collecting taxes from one of the mills in Fahrnau.

Rights to collect both the big and the little tithes were bought, sold, and traded like other property. In litigation in 1661 between the Markgraf of Baden

and the Beuggen Convent, the mayor of Fahrnau testified that, for 22 years, Raitbach had paid taxes, 1/2 to the Markgraf and 1/2 to the Beuggen Convent. By 1699, the 2/3 Zehnten which were collected from Fahrnau, and formerly were paid to St. Blasien Cloister, somehow belonged 1/2 to the Baron von Schönau, who lived in Freiburg, and the other 1/2 to his cousin, Johanna Regina von Schönau, who lived in Rheinfelden.

In 1711, this Baron and his cousin offered for sale their rights to tax the people of Fahrnau. After lengthy and complicated negotiations between the Mayor of Tegernau, and a bondsman from Fahrnau, and the Markgraf of Baden, these rights were acquired by the Markgraf. By this acquisition, the Markgraf gained full claim to the big tithe (Grosszehnten) in Fahrnau. The overtone of this transaction is most significant. It discloses that the feudal system was already unraveling, as is evidenced by the acquiescence of the Markgraf to permit a bondsman to negotiate in competition with him.

As late as 1758, vestiges of the loathsome witch-hunts survived in the Kürnberg area.

In accordance with a deposition, recorded by the special-usurer, the chairman of the Church-court in Schopfheim, the wife of Johannes Fehlman was accused in 1758 to have called the wife of Johannes Blum a “pitchfork-rider” [witch]. When the woman Fehlman was asked to explain if the wife of Johannes Blum was really a witch, she declared in the deposition, that her proof was, that Blum said that within a few days something would happen to her, and something really did happen, that is, one of her sheep fell ill right away. Since the woman Blum denied to ever having made such a statement, and since no proof of a “sorceress action” could be brought forth, the matter was not pursued any further.

Fortunately, this Frau Blum did not meet the same fate as that of an estimated 200,000 innocent victims (80% of them female) who had been executed in prior centuries in Europe, usually by beheading, hanging and burning at the stake. Fritz’s grandfather Johannes was a six-year-old lad over in Kürnberg at the time of this incident.

Fahrnau (and probably Kürnberg) had a quaint custom which dated back at least to the 1600s. On the rare occasion that someone wanted to move into

the village, he was required to contribute a leather fire bucket and 12 pfund of money and/or a measure of wine equal to 1152 glasses. The money and the wine provided a convenient excuse to have a day of conviviality. After all the wine was consumed, the money was then frittered away to buy additional drinks. The day was spent in one of the two local taverns, the Löwen (lion) or the Krone (crown), and was described as “a day of festivities full of spirited singing.” It was stated that “He was not a good villager if he did not partake, and we can very easily imagine that, because of his refusal, he found no friendly acceptance in the village.”

Talk about peer pressure!

As early as 1711, it was declared that this custom should be discontinued. It seems, however, that fun customs do not die easily, and we find that 100 years later it was still being practiced. In 1817, the civil authorities in Schopfheim decreed that the custom must be terminated. But money from the village treasury continued to be squandered for these special days--and the merriment continued. That is, until a certain Bartlin Weniger appeared on the scene in 1821 and declared his desire to move into the village. He is described as “a man who had no sense of humor.” He was willing to pay the Bürgereinkaufsgeld (the money) but vehemently objected to contributing wine and to participating in the merrymaking. The controversy was only settled by a civil officer in Schopfheim who, in compliance with the earlier edict, ruled in favor of Herr Weniger. Without contributing wine or money for wine, he was admitted to the village as a full-fledged citizen known as a Bürger. This was of no small significance. As a Bürger, he would be entitled to special privileges, not the least of which was his right to cut wood in certain designated forests. Others were permitted to gather only timber and branches which had naturally fallen to the ground.

The final note of this episode was:

The Bartlin Weniger spoiled the village drinking festivity, so that, from this time on, the admission to the village of a newcomer was done with complete sobriety.

At this time Fritz was a two-year-old toddler over in Kürnberg.

In 1783 the Markgraf of Baden, Karl Wilhelm, visited Switzerland, France and the Netherlands and returned to his castle in Karlsruhe as an enlightened Monarch.

Enriched by his experience, on July 23, 1783, he lifted the feudal system from off his country, he encouraged trade and commerce, primary and intermediate schools, agriculture and industry. By him potato cultivation and production of clover was introduced. For the training of school teachers a seminar was established in Karlsruhe; and in 1799 all torture as a means of punishment was abolished.

A new day had dawned. The spirit of freedom, learning and compassion had taken root, and was like a fruit tree which flourished in spite of the buffeting of countless thunderstorms.

But the centuries-old feudal system was too deeply rooted to be completely reformed overnight. It would not be until 1793 that the people could elect their own officials, such as their Bürgermeister (mayor). Until that time, officials were appointed by the Markgraf. In the early 1800s, the peasants, although no longer bondsmen, were still required to pay Bodenzin (land fees) and to perform some services. By 1818 the Grand Duke Charles, following the Napoleonic wars, granted Baden a charter for its first Constitution. Seven years later his successor, Grand Duke Louis, altered and liberalized the Constitution. By 1831, when the people were granted some representation, a few civil rights were conferred on the people. In 1837 they were finally permitted to buy land for a price predetermined by the government. By this time, the feudal tax system of the big tithe (Grosszehnten) and little tithe (Kleinzehnten) had been abolished, but, of course, taxes continued. The old system simply was replaced by a more conventional property tax, whereby the church, not to be denied, assessed and collected its share in conjunction with the collection of taxes by the government.

By the time Fritz left home, the Industrial Revolution had begun. Children, as young as eleven years old, were being put to work in dingy and unhealthy factories. They were required to work fourteen hours a day for pathetic pay, and, if they missed work for any reason, they were docked. It is entirely possible that Fritz worked a few years under these deplorable conditions.

In spite of the progress, vestiges of the old feudal system persistently lingered. Until 1848 the rulers retained the rights to hunt in the Kürnberg region. In that year, those rights were auctioned to the highest bidder, after which they were periodically renegotiated. The last lessee mentioned was an Emil Grether, who suddenly departed for America in 1887. The right to fish in the Schlierbach stream at the foot of the hill behind Kürnberg was traditionally reserved for the benefit of the church. In 1848 this right also was auctioned off and was periodically renewed at the discretion of civil authorities in Schopfheim. One hundred years later the arrangement was still in limbo, when the right reverted to the benefit of the church. The fishing rights on the nearby Wiese River belonged to a Freeman von Roggenbach, whose family had owned them for many decades. They managed to retain the privileges by exercising four-year renewable options at least until 1891.

Note: It is not difficult to understand why those who emigrated from such conditions so cherished their newfound freedom in the New World.

If some of the foregoing seems confusing, it's only because it is. The laws and tax schemes, and the relationship which existed between the ecclesiastical and political authorities, are difficult for us to comprehend today. This chapter, however, has served its purpose if it has successfully provided some understanding of who ruled and taxed our ancestors; the laws and conditions under which they lived; and the obstacles which they encountered in their struggle to improve their destinies. To attempt more would have been beyond the intended scope of this chapter.

From all this, we see that the road to freedom for the serfs and the peasants had been long and difficult. The Peasants' War of 1524 may well have been the significant beginning of the struggle. Through that insurrection, the peasants, in spite of their brutal defeat, did garner a few meager concessions from their oppressors. However, it would not be until 1919 that the people finally acquired privileges and freedom which simulate those we enjoy in the United States. In that year, following the abdication of the last Grand Duke of Baden, a new Constitution was written, which had the distinction of being the first of its kind in Germany. It was framed by an assembly that had been elected on the basis of universal suffrage. It embodied such progressive features as: (1) the abolishment of all privileges based on birth, religion or caste, (2) the

bestowing of full legal rights on women, (3) the granting to workers the right to unionize, and (4) the establishment of universal suffrage to all men and women over twenty years of age. Only a few years later, however, this favorable state-of-affairs was abruptly interrupted by the despotism of der Führer, Adolf Hitler.

Important: From the foregoing, we can identify three extremely crucial events in the history of Kürnberg which would prove to have momentous impact on the lives of the citizens of Kürnberg, and, ultimately, their descendants, such as us. Those events occurred in the years 1400, 1503 and 1556. In 1400 the rule of Kürnberg was transferred from the Austrian Hapsburgs to the Markgraf of Baden, the fateful implications of which would become apparent only later by events in 1503 and 1556. In 1503 Kürnberg, in accordance with the terms of the “Röttlen Legacy” agreement, came under the rule of Markgraf Christoph of northern Baden, when Markgraf Phillipp of southern Baden died. If Christoph had died first, control would have remained in southern Baden, thereby promoting an already close alliance with the city of Basel, Switzerland. This probably would have led to the inclusion of the region into the Swiss Confederation. The consequences of such an eventuality would have been staggering. The region would have been spared the hardships and suffering to which it was later subjected in many wars which followed, most notably World Wars I and II. The third crucial date was 1556, when the Markgraf of Baden joined the Reformation thereby pitting the Kürnberg region against its close Catholic neighbors in the ensuing tragic religious wars.





# Chapter Twenty-Eight





## Wars, Insurrections, and Pestilences

It may be only a slight exaggeration to say that the history of the Southern Black Forest, of which Kürnberg is a part, is one of wars, insurrections and pestilences which were only interrupted by periods of relative calm. Just how our Gudemann ancestors and their relatives were involved in these disturbances, we have no way of knowing. But to suppose that they were entirely immune is not credible. If they avoided direct involvement, we can be sure that they were assessed taxes, on top of the already onerous ones, to help finance the wars. And if they were defeated, the victor may well have inflicted additional reparations on them.

Although the earliest history of the region is replete with conflicts, those prior to the beginning of the 12th century, when, we believe, the first Gudemann adopted the name, have only slight interest for us. At that time the region was in a state of general chaos, with multiple rulers at all political and ecclesiastical levels--even with dual Popes. A destructive civil war from 1077 to 1100 ensued, during which time a political or religious leader of any rank might wage war against another. For instance:

Many murders and much plundering, burnings and destruction were inflicted by the followers of Kaiser Heinrich IV and those of the Pope; all the madness of war frenzy encroached all of Alemannia.

The Abbot of Reichenau waged a war against the Abbot of St. Galien when his army slaughtered men and animals and torched buildings.

And:

The Kaiser's army of peasants was defeated by an army of Knights, after which the peasants, in an act of mercy, were castrated rather than being executed. Although the peasants continued to stand by their Kaiser, he was finally brought down by a revolt of his own son.

Although conflicts continued, the period from 1100 to 1250 was a bit more calm as a result of a strong and centralized authority. The Zähringer Monarchs ruled from their castle in the newly established city of Freiburg, 24 miles to the northwest. Their dominion extended from the Black Forest into Switzerland as far south as Bern. When the last Zähringer died in 1218, the

territory was inherited by the powerful Staufen line, which ruled from its castle in Hagenau in the Alsace region of France. Its most colorful leader was Friedrich I, surnamed Barbarossa (red beard), who was Emperor of the vast Holy Roman Empire which he expanded as far south as Rome. At the height of his power, he took up the Cross to lead a crusade to the Holy Land to wrest Jerusalem from the Moslem Turks. He had some initial successes against the Turks, but his life was suddenly ended when he drowned while attempting to cross a river.

By 1250, the Staufer's power had declined and the upper Rhein River region was again divided into a multitude of small principalities, reverting it to a period of violence, referred to as "the Golden Age of Feuds."

For a quarter of a millennium, in a time of blood shed from 1250 to 1500, the dwarf states in the upper Rhein region feuded against one another and rule was by the law of the club. These feuds of one state against another, might be waged by Lords each of whom owned no more than a large estate. Battles between these minor Nobles evolved to gain their shares of the land and the inhabitants and to assert their power; struggles which were filled with wild cruelty. Almost every village and every city, each Castle and each Monastery were little dwarf states of themselves, who feuded one with another.

The Knights, who kept constant watch from their Castle walls for wagons of merchants and for ships on the Rhein River and who catapulted stones at them so they could stop and rob the merchants, were the Sovereigns in this world of dwarf states.

But this type of warfare was descriptive of the big feuds, as well, and the payment of ransom for prisoners and plundering were the beginning and the end of many battles. Even some Princes had no compunction to be robber-Knights.

One Bishop of Strassburg profited from the raid of his vassals; a Markgraf of Baden robbed a merchant wagon train; and an Elector Prince of the Pfalz built robber-Knight Castles along the Rhein.

Talk about restraint of trade!

In 1374, the Austrian Hapsburgs, who ruled over the regions just north and east of Kürnberg, attempted forcefully to annex the city of Basel and the

surrounding region. A long series of battles ensued until 1468, when the Swiss conquered and plundered several Hapsburg cities, including their fortified Cloister of St. Blasien, thereby gaining their permanent independence.

European society was divided mainly into two very distinct classes; i.e., the wealthy noblemen and the ecclesiastical authorities on the one hand, and the vast majority of serfs and peasants on the other. (Our Gudemann ancestors happened to be members of a small third class known as Freeman.) Those in power lived lavishly off burdensome land fees and death taxes exacted from the peasants, in addition to arduous services demanded of them. It seems that those in power were in a virtual contest to devise imaginative demands on the peasants and to write stringent laws on procedures to collect them.

In 1524, encouraged by the recent protest of Martin Luther against the Catholic Church, the peasants of the Southern Black Forest initiated a revolt, known as the Peasants' War (Bauernkrieg), which spread like wild fire through Europe. The peasants, after centuries of intolerable oppression, finally, in a mad rage, ferociously rebelled against their tormentors.

The peasants united under the leadership of Hans Hammerstein of Feuerbach and plundered the Markgraf's castles at Rötteln, Sausenberg and Badenwiler; destroyed the contents, the Seal and documents; and carried off provisions from the storehouses.

In addition, they pillaged churches and cloisters, including St. Blasien; and, under the leadership of a Schopfheimer named Breckher, the large Hapsburg city of Freiburg was laid waste.

But the uprising was short-lived. The peasants were soon subdued by the armies of the noblemen with their superior weapons. They retaliated with gruesome vengeance, executing peasants by the sword, hanging, quartering, burning and decapitation. One executioner, Peter Aichlin, beheaded 350 peasants in one month. By the time the insurrection had ended in 1525, an estimated 150,000 peasants had lost their lives.

Note: There are repeated accounts of such places as Rötteln Castle, the St. Blasien Cloister, and the towns of Schopfheim and Fahnau being plundered and vandalized. Unfortunately, by each of these events some Gudemann family records may have been destroyed.

In 1517, Martin Luther nailed on the door of the Wittenberg church his famous 95 articles of dissent against the Catholic Church--and Christendom would never be the same. Europe became sharply divided in a bitter rivalry between the Catholics and the Protestants. Up to this time, wars were waged only to gain power and possessions, but with the advent of the Reformation the stakes were raised. Now the combatants had the additional purpose of fighting for the souls of the people. They seemed to see nothing incongruous in waging wars and killing to champion their "high callings from God" to defend and to promote their doctrines.

In 1556, the Markgraf of Baden, Karl II, joined the Reformation, thereby placing the Southern Black Forest, including Kürnberg and our ancestors, squarely in opposition to the neighboring Catholics. The Markgraf's decision was a fateful one for his subjects. It plunged the area into a long period of religious hostility which peaked in the Thirty Years' War from 1618 to 1648. After many foreboding years, the war was ignited when, in May 1618, Bohemian (Czechoslovakian) Protestant rebels threw two Regents and a Secretary out of the royal palace in Prague. (Fortunately, they landed in a dung heap and survived the fall.) The Catholics, outraged by this incident, retaliated by destroying two Protestant churches--and the long war commenced, with devastating consequences. It rapidly escalated until all of Europe was embroiled, with the Markgraf of Baden entering the fray on the Protestant side in 1622.

He assembled an army of 15,000, including 230 from Schopfheim and the surrounding villages. His army was reinforced by Pfälzer and Weimarer Regiments, troops from Switzerland, and a Württemberg Regiment of 1,500. After a brief initial success, the Markgraf met a humiliating defeat in a battle against the combined armies of the Kaiser and Spain, leaving 5,000 dead on both sides. The Markgraf, Georg Friedrich, fled to Stuttgart where he abdicated and turned his disarrayed army over to his son Friedrich V, after which he fled to Geneva, Switzerland, for refuge.

By 1629, the Protestants in southern Baden were hopelessly defeated, at which time the Swedish army came down from the north to the rescue. The ruinous war continued for another long 19 years, the two sides trading victories and defeats.

The misery was exacerbated in the early 1630s with another outbreak of the Bubonic Plague, known as the Black Death, which periodically swept through Europe:

In the church district of Schopfheim 134 people died in 1634, in Schopfheim alone 77 people in a city which used to count 700 residents. In 1635 in Basel about 1000 men, women and children, who had escaped to this town from the Markgraf lands, died. In the succeeding years about another 1700 people died in front of the Basel city gates. They had been refused entry into the city because of the Black Death. In 1635, within six months, 8,000 beggars, who were seeking shelter in this “wretched inn”, were counted at the Riehener gate. There were cases of parents who, in order to still their hunger, butchered their children and ate them! The alternating billeting Catholic and Protestant troops took the last of the inhabitants’ belongings. One row of burned houses after another, confiscations and extortions sucked the last drop of will power from the people of Schopfheim and its environs.

We can suppose that the desperate parents, as they watched their children starving before their very eyes, did the unthinkable act described above.

And then, on top of the misery caused by fighting, famine, and the plague, there was an outbreak of Witch hunts between 1627 and 1631, resulting in 330 innocent people (mostly women) in Baden being executed by beheading, hanging, and burning at the stake.

The Thirty Years’ War finally ended by treaty, with hopeful prospects of an extended period of peace. But it was not to be. By 1672, the French king initiated what is known as the Holland War to extricate Holland from the control of Spain.

It was not long before Baden was enmeshed in the conflict when the French again invaded, subjecting the area to renewed atrocious havoc. Rötteln Castle, which had been severely damaged in the Thirty Years’ War was, along

with other castles, destroyed in 1678 beyond further use. Closer to Kürnberg, Schopfheim and environs were plundered, the church bells were stolen and the church interior was ransacked. In Fahrnau the clocks and the village records were stolen and vandalized.

The Holland War ended in 1678. But in 1689 the same French king instigated another, called the Orleans War. He used the death of a Prince in Pfalz (north of Baden) and a far-fetched marriage connection as excuses to lay claim to and to invade the Pfalz region. Baden, again, was soon ensnared in the struggle, when the French invaded Baden and torched Baden-Baden and other northern Baden cities. It was not long before the conflict had spread to southern Baden.

From 1688 to 1694, through robbery, forced labor, reparations and pillage, the cost amounted to 28,000 pfund for Schopfheim and 3,700 pfund for Fahrnau.

In order to pay off the war debts, in Schopfheim a “head tax” was collected in 1701; each man two Gulden, each woman one Gulden, each boy one Gulden and each girl 30 Kreuzer. At the time the population of Schopfheim was 573 and of Fahrnau 178.

Note: Included in those who were required to pay the “head tax” were, undoubtedly, our ancestor Ulrich (1649), his wife, two daughters, a son, and two brothers.

The Orleans war ended in 1698, but the peace, again, was short lived. In 1702, when the King of Spain died without an heir, both Spain and Austria claimed the throne. Once again Europe chose up sides and a war, called the Spanish War, broke out. Germany, Holland and England joined Austria, while France and Bavaria rallied in support of Spain. The Markgraf of Baden decided to cast his lot with Austria, thereby placing his domain directly between two adversaries, with Bavaria on the east and France on the west. It was not long before Markgraf Ludwig of Baden joined battle with the French to the north, culminating in a decisive victory for Baden over the outnumbered French troops. France suffered 3,000 casualties, compared to Baden’s 1,500. However, the oldest son of Schopfheim’s mayor was one of those casualties.

But another French army successfully attacked southern Baden through Steinen, just west of Kürnberg. It advanced through Schopfheim and the surrounding villages, plundering and burning one building after another. Fortunately, the mayor of Raitbach and a citizen of Schopfheim stepped in and courageously negotiated with the French to stop the mayhem. In subsequent negotiations with the Markgraf, who had fled to Basel, the French agreed to desist the carnage in exchange for an initial reparation of 80,000 Gulden.

Like other towns, Schopfheim was occupied by the French troops, costing the town 306,116 Gulden from 1702 to 1714, when the occupation ended. Because the French troops demanded so much alcoholic beverage, they became known as the “booze troops”. By the time they departed, the total cost to the southern Baden region had increased to the huge sum of 2,165,816 Gulden.

We can be confident that our ancestors Ulrich (1649) and (Johann) Georg (1687) were among those who were required to help pay off this war debt.

In 1728, a revolt by the peasants led to a clash with an Austrian Hapsburg Regiment southeast of Kürnberg. It was promptly squelched, and the leaders of the revolt were taken to a Hungarian penal camp, never again to be heard from. Another revolt, in 1739, ended in the beheading of six peasant leaders on the scaffold in Albbruck, 13 miles southeast of Kürnberg.

From 1756 to 1763, the seven-year religious war was waged, when Prussian Protestants clashed with Austrian Catholics. Fortunately, the Markgraf of Baden managed to avoid this conflict.

The people of Baden, however, were not so fortunate in the Napoleonic wars from 1793 to 1815. The Markgraf of Baden, opportunist that he was, joined forces with Napoleon, thereby subjecting his subjects to outrageous indignities, hardships and suffering. Already in 1793, troops of the German Kaiser bivouacked in Fahrna, two miles from Kürnberg, the first of alternate encampments by the French and German troops. Each time, the people were required to provide all sorts of supplies and services--including straw, hay, poultry, fish, fruit, wine, whiskey, beer, kerosene, wood, oats, horses, wagons, wagon drivers and trench diggers.

By 1796, the French troops, who had earlier gained control of the area, retreated; and the Kaiser's troops, again, occupied the locale. This force consisted of 400 men for whom the local citizens were required to supply provisions.

For the troops, from Jakob Wagner, was an ox bought and slaughtered, for which he was paid from the village Treasury 88 Gulden, plus 1 Gulden, 30 Kreuzer for interest.

Hans Jerg Bühler sold to the village seven quarter of oats, for which he was paid seven Gulden, to feed the horses of Colonel Lobkowitz.

This colonel, who had an unusual craving for whipped cream, camped in Fahrnaue for seven weeks and comes across as somewhat of a pompous schmuck:

All the demands of the troops put the patience of the people and especially the Mayor, to the test. But the mandates of Colonel Lobkowitz's cook was too much. Daily he ordered cream for whipped cream of which, indeed, he consumed more than the Colonel. When the patience of the farmers finally came to an end, they "turned their backs on him" and indicated that their supply was empty. He then turned to the Mayor and made him responsible for the daily supply of cream, so that the custodian of the village Treasury had to buy cream from the farmers. The Mayor, therefore could only speak badly of the Colonel and his cook.

In addition to supplying provisions, the people were recruited to provide services:

On February 18, 1797, four wagons were requisitioned to deliver cannonballs and other munitions from Freiburg to Binzen. For this they were paid, from the village Treasury, one half Louisdor for each horse plus money for feed and four Gulden for each wagon.

On January 10, and 17, February 15, and April 1 and 16, 1797, messengers arrived in town and appeared before the Mayor to inquire about the absence of the men who had been recruited to dig trenches. These messengers demanded provisions for themselves and feed for their horses. In spite of all the aggravations and hardships, the Mayor kept his composure and learned how to deal with them.

A Corporal Blanfredeni was one who loved comfort and sought the good life of an Officer; and the Mayor understood his weaknesses. With the bribe of a good drink and a Dukaten [a coin] the Corporal was on his way without quartering himself in the village.

In early 1800, the French again returned to Fahrna, resulting in gunfire and damage to the school house.

All the foregoing events were only minor irritations when compared to the suffering on the battlefields. Year after year, Regiments of the Duchy of Baden fought under Napoleon on the battlefields of Europe. Of 6,770 soldiers from Baden who participated in Napoleon's disastrous invasion of Russia, fewer than 500 returned home. The rest perished in the snow and ice of the cruel Russian winter.

From all this, the Markgraf of Baden, Charles Friedrich, doubled his domain in land and population and gained the elevated title of Grand Duke. What a horrendous price his people had to pay to satisfy his vanity and to nourish his hunger for power!

In 1806, during the height of his power, Napoleon confiscated St. Blasien Cloister, placing it in the domain of Baden for the first time, and bringing to an end its taxation power. The Benedictine Monks fled for asylum to St. Paul Monastery in the Kärnten region of Austria, taking with them some of the cloister's valuable manuscripts and art treasures. The cloister was then ignominiously converted to a small weapons factory. Later, its spacious rooms and corridors served as a large textile mill, though forced to shut down in the late 1920s because of the great worldwide depression. In 1933, the Catholic Jesuit Order acquired the building and established a school, which continues to the present, having been closed for only a few years during the dictatorship of Adolf Hitler.

The war finally ended following Napoleon's decisive defeat at Waterloo in 1815. At that time, Baden left the confederation of the Rhine, of which it was a part during Napoleon's power, to join the German confederation. This laid the foundation for Baden's entry into the German Empire at the time of the Franco-

Prussian war of 1870-71, at which time Germany, with a land mass much as it exists today, was unified.

Fritz was born in 1819, soon after Napoleon's downfall, in a period of relative calm which continued during his lifetime in Germany. In 1848 another revolution erupted, but, by that time, he was probably already living in Switzerland.

This insurrection of 1848 has interest for us, if for no other reason than that our last ancestor in Germany, Fritz's mother, Barbara (Zeiherin), was still living in Kürnberg. The army joined the insurgents, forcing the Grand Duke in Karlsruhe to flee north to Prussia for help. The Prussian army, under the command of Prince Wilhelm (later, Kaiser Wilhelm of World War I fame), moved in and quickly suppressed the revolt. In Steinen, just west of Kürnberg, the Prince reviewed the defeated troops and condemned to death 51 of the leaders. A few of them managed to escape to America via Switzerland, including two who gained prominence in the United States. Frederick Hecker became editor of the *Chicago Tribune*. Karl Schurz became the Secretary of State in Washington, D.C., a position he held when he represented the United States at a peace conference in Berlin in 1878. At the conference he reminded Germany's Chancellor Von Bismarck of his brush with death, at which time the two old gentlemen were able to embrace and joke about it.

Note: Early inhabitants of Baden were the Alemanni, whose Duchy was abolished by the Franks in 748. We can only surmise that our ancestors lived in the region at that time. The area of the old Alemanni Duchy closely corresponds to that part of Europe where Samuel Fröhlich (the founder of what became the Apostolic Christian Church in America) traveled, preached and established churches in the early 1800s. The people of southern Baden, to this day, refer to themselves as being Alemanni. Their passion for freedom is clearly evident when we observe that the Peasants' War of 1524, the revolt of 1728, and the insurrection of 1848 all originated in this region. By their own description, they are considered somewhat aloof and quite private, with an unusual formality, which can exist even between relatives. From my own experience, however, I found the people to be most cordial and helpful, especially after they learned that my Güdemann ancestors had lived there for many centuries.



# Chapter Twenty-Nine





## The Jewish Question

**B**ecause occasional suggestions are made that we, the descendants of Fritz and Anna Maria GÜdemann, might be Jewish, this chapter is devoted to that subject. Although there is some slight explanation for confusion, it should be initially stated that there is no basis for such a supposition.

The proposition that we might be Jewish stems, primarily, from the spelling and the pronunciation of the name. With only slight imagination, it can be conjectured that the name is Jewish. As an example -- my son, Dr. David M. Gudeman, a Medical Doctor in Los Angeles, routinely associates with Jews, of whom there is an abundance in the Medical profession. It is not uncommon that he is presumed to be Jewish, strictly on the basis of his Gudeman name.

Through my research and that of my sister, Dolores Rich, who compiled a comprehensive family tree of the descendants of Fritz and Anna Maria, two Jewish families with the name Gudeman, both quite small, have been identified in the United States. However, just as these two Jewish families are not related to each other, we are not related to either of them.

My contact with the first of these two families was Dr. Stephen F. Gudeman of Minneapolis, Minnesota. To his best knowledge, his family name, even in Germany, was always spelled "Gudeman" and he has no knowledge of where his ancestors lived in Germany.

Although we are not related to Stephen's family, its history is unusually interesting and is well worth summarizing.

Moritz T. Gudeman, Stephen's great-grandfather, emigrated to America in 1841 (twelve years before the arrival of Fritz and Anna Maria), and settled in Atlanta, Georgia, where Alfred, Stephen's granduncle, was born in 1862. Because the family sympathized with the Union in the Civil War, it moved, with considerable difficulty, to New York City, where Stephen's grandfather Edward, Sr. was born, followed by the birth of two daughters.

Shortly after the birth of the last child in 1876, Moritz went to Cuba, never again to be heard from. The abandoned family was effectively adopted by the mother's stepfather, Solomon Zickel, who had previously emigrated from Germany. Zickel successfully published German language periodicals in New York, the profits from which enabled him to purchase and retire to an estate near Dresden, Germany, about 1903. Alfred and his two sisters followed Zickel to Germany, while Stephen's grandfather, Edward, Sr., made the fortunate decision to remain in America.

One month after the United States entered World War I against Germany in 1916, Alfred's American passport expired. Not wanting to be a man without a country, he made the fateful decision to apply for, and was granted, German citizenship in 1917. In 1936, sensing the foreboding of Hitler's anti-semitism, he initiated desperate efforts to return to America. But, because he had actively sought his German citizenship during the war, his request to re-enter the United States was denied. The account of his frantic efforts to escape from Germany is exceedingly sad. Both he and his wife were ultimately sent to the Theresienstadt (Terezin) Concentration Camp near Prague. He died there on September 9, 1942, followed by his wife ten days later.

Alfred's two sisters, who moved with him to Germany about 1904, fortunately were able to leave Germany and regain their American citizenships. They had automatically become German citizens through marriage and had not actively sought citizenship, as was the case with Alfred.

Alfred was a renowned Philologist, the science of the structure of languages. He appeared in *Who's Who in America* as early as 1903 and was still listed as late as the 1921 edition. He graduated from Columbia University in New York City in 1883 and five years later received his Ph.D. at the University of Berlin, being the first American to gain his Doctor's Degree in the Classics at that University. He wrote prolifically, was a professor at several universities, and belonged to numerous honorary fraternities and scholastic societies. But, because he encountered the resistance of anti-semitism at every turn, his life was exceedingly frustrating and he was never able to attain his full potential.

Alfred had a son and a daughter. His daughter was caught up in the holocaust and died at the Auschwitz Extermination Camp in February 1943. His son, Theodore L. Gudeman, born in 1908 as a German citizen, was able to escape Germany with his wife by being sponsored by his cousins, Edward, Jr. and Richard, the sons of Alfred's brother Edward, Sr., who had remained in America. Theodore L., a lawyer, initially settled in Evansville, Indiana, and by 1949 had relocated to San Francisco. He had no children, and his wife moved back to Germany after his death.

Alfred's brother, Edward, Sr., was a successful chemist. He attended universities in Germany and Columbia University in New York City, where he received his Ph.D. in 1889. He also was listed in *Who's Who in America*. After a short stint as a university professor, he was a superintendent in starch and glucose factories, after which he was in private practice as a consultant and a chemical engineer in Chicago. He was a charter member of the American Institute of Chemical Engineers.

Edward, Sr. had two sons, Edward, Jr. and Richard. Edward, Jr., born in Chicago in 1906, became a vice-president and director of Sears, Roebuck and Company in Chicago. Later, he was a partner with Lehman Brothers Investment Bankers in New York City, as well as Undersecretary of Commerce in Washington, D.C. He too was listed in *Who's Who in America*. Richard had no children. Edward, Jr. had two sons, Jon Edward and Stephen Frederick, my contact with this family.

Jon Edward attended Harvard University from which he graduated in 1963 as a Doctor of Psychiatry. He has published many books and articles and has served in various capacities at several universities and hospitals.

Stephen attended Harvard University and Cambridge University in England, where he received his Ph.D. in 1970. He has written numerous articles and books, is a member of several scholastic societies, has been affiliated with several universities, and is now Professor of Anthropology at the University of Minnesota in Minneapolis. Like his granduncle, grandfather and father, he is listed in *Who's Who in America*.

Jon Edward and Stephen Frederick each have three daughters. Therefore, this Gudeman family name, that first appeared on the American scene in 1841, will not be carried down after this generation.

As much as I would like to claim a relationship with such an accomplished family, it is not possible to do so. Our only connection is an entirely coincidental common surname.

My contact with the second Jewish family with the name Gudeman was Adolph L. Gudeman of Deerfield Beach, Florida. As in the case of Stephen's family, we are not related to Adolph's family. But, unlike the first family, our Gudemann ancestors (or relatives), apparently had a significant contact with Adolph's ancestors five centuries ago in Europe.

The background and the scenario of this interesting encounter probably went something like this:

From the first century, when Jews first populated Spain, they were subjected to intermittent, cruel persecutions. After the Catholics forced the Moslems from Spain in the fourteenth century, the atrocities escalated into the diabolical Spanish Inquisition. During this time, the Jews lived under constant terror, and tens of thousands were massacred and brutally tortured. Finally, in 1492, King Ferdinand and Queen Isabella (the same monarchs who subsidized Columbus on his discovery voyage), issued a definitive ultimatum -- all Jews must either accept the Christian faith or leave Spain. Some 200,000 opted to escape Spain to find refuge in such places as Italy, Turkey, Morocco and northern Europe. Adolph's ancestors, living in Spain at the time, were among those who fled north for Germany, where sizable Jewish communities were already well established. After leaving Spain, they traveled the most direct route through southern France and western Switzerland to the city of Basel on the Rhine River. At this time in history, a monarch would sometimes impose a requirement on a Jewish family before admitting them into his domain. The Markgraf of Baden was apparently one such ruler. He required that, before a Jewish family would be admitted into Baden, it must drop its Jewish name and adopt the name of an indigenous family, with the approval, of course, of that native family. When Adolph's ancestors reached the Rhine River, they made contact with a Gudemann family who lived in Baden on the north bank of the river. This Gudemann family granted Adolph's ancestors permission to adopt its name, thereby enabling them to cross into Baden. (It has been suggested that these privileges were sometimes

sold.) They continued north to the Hanover/Hildesheim region of Prussia, where a large Jewish community had existed for several centuries.

Far fetched? Not at all. My sister, in her efforts to locate relatives in the preparation of a family tree, happened to contact Adolph, after which he and I initiated communication. In a subsequent letter to my sister, dated July 27, 1993, he wrote:

*There is an incident I neglected to mention to your brother. About 30 years ago my son, Leigh, was waiting to be called at the cashier's office of Carson, Pirie Scott, the Chicago department store. When the name Gudeman was called, Leigh and another gentleman responded. After determining that both were named Gudeman, the other man said "You must be a member of the Jewish family to whom my ancestors gave their name hundreds of years ago."*

*Unfortunately, Leigh did not get any details other than that the man was Canadian, but was moving to Chicago. Possibly he is a relative of yours.*

I made every reasonable effort to locate this Canadian but, unfortunately, had no success.

I contacted the Rabbi in Wichita and broached the subject that a Jewish family sometimes was required to change its name to that of a native family before entering a country. He confirmed that, indeed, such a custom did exist at times in history. Apparently, in learned Jewish circles, the existence of such a practice is well recognized. Like Adolf's ancestors, his lived in Spain and were also forced to flee in 1492. Unlike Adolph's ancestors, his traveled south into the North African country of Morocco.

Although the foregoing scenario probably is not precisely accurate in all details, I believe it is essentially realistic. We have no way of knowing how long Adolph's ancestors tarried in the Southern Black Forest before continuing northward, but it is doubtful that they remained very long. Although there is an old, small Jewish cemetery in the city of Lörrach, there has never been a large Jewish population in that region. Today, there are few, if any, jews living in Kreis (county) Lörrach, in the extreme southwest corner of Germany.

Of course we cannot be sure that it was one of our direct ancestors who granted permission to use the GÜdemann name; but, if not our direct ancestor, it was surely a fairly close relative of a direct ancestor. Five hundred years ago, at the time this happened, there had to be only a limited number of GÜdemann family branches.

Although Adolph does not know what his ancestor's Jewish name was in Spain, he does know that it was not GÜdemann. The fact that it was a different name has been passed by word-of-mouth from one generation to another down through the centuries.

At the time of my sister's initial telephone contact with Adolph, he told her that his family came from Hildesheim in northern Germany; and he casually mentioned, "You know the name was spelled GÜdemann in Germany." When my sister quoted to me what Adolph had said, I simply did not believe it. All available information indicated that the name GÜdemann was indigenous only to a very small area in southern Baden. Besides, of all the many variations of the spelling of the name, the vast majority, outside of southern Baden, are spelled with a "t" rather than a "d." Although families with a "d" spelling can occasionally be found in the rest of Germany, it is quite rare. And then to be told that a family with the name GÜdemann--and a Jewish family at that--came from Hildesheim in northern Germany was simply incredulous. Through subsequent contacts with Adolph, he conclusively demonstrated that his family name in Germany was, indeed, spelled "GÜdemann." He mailed me copies of pages from a *Stammbaum Buch* (family tree book) published in Hanover, Germany, (near Hildesheim) in 1912. It lists his parents as Leo and Lillian GÜdemann. Also, Adolph's granduncle Moritz, born in Hildesheim, is biographed as Moritz GÜdemann in the *Jewish Encyclopedia*; and his headstone in the Vienna Jewish cemetery clearly shows his name to be "GÜdemann."

Adolph's family remained in the Hanover/Hildesheim region until 1906, when his father Leo emigrated to America. After arriving, Leo, coincidentally, made the same two changes in the spelling of the name as our family previously had made: the umlaut and the second "n" were dropped.

Adolph has no knowledge of any relatives today in Germany. We can be sure that Hitler's hideous persecution of the Jews caused a high attrition of any distant relatives which he might have had there.

Note: As revealed by the Mormon Family History Library records, the name was commonly spelled Kütemann in the Hanover/Hildesheim region, and it is possible that other branches of Adolph's family may have adopted this more guttural version of the name. But my cursory check of several telephone directories in this region revealed no listing, today, of either a Güdemann or a Kütemann.

Adolph's grandfather, Adolph, had four sons in Hildesheim, Germany, -- Otto, Ernst, Martin and Leo.

Otto had one son, Franz, who emigrated to South Africa. He also had one daughter, Elizabeth, who married a Polish philatelist in Germany. She survived Hitler's holocaust, but the fate of her husband is unknown.

Ernst emigrated to America but had no children.

Martin married his wife Clara in Germany, where he had a son Hans and a daughter Eva. He managed a burlap factory in Hanover and emigrated to America in 1938 with his wife and daughter. Eva married Kurt Sundheimer in America, with whom she had several children. She lives in Queens, New York. Hans, born in 1917, came to America in 1937, a year before the rest of his family. In America he married his wife Ruth, with whom he had two sons, Charles and Ralph. Ruth was a Gentile, and the two sons were reared as Christians. Charles has a son, Andrew, and three daughters. Ralph has a son John.

Leo came to America in 1906, married here, and had one son, Adolph, my contact with this family. Adolph lives in Florida with his wife Eleanor and has two sons, Edward J. and Leigh. Edward has one daughter, and Leigh has two daughters.

Moritz, the head Rabbi in Vienna and brother of Adolph's grandfather, had one son, Josef. Josef married his wife Sjuta in Germany, and they emigrated to America about 1938. They had one daughter. Josef was a physician in New York where Sjuta still lives.

Mention should be made of Irmgard Goldschmidt of San Diego, whose great-grandmother was a GÜDEMANN who was distantly related to Adolph's family in Germany. Her hobby is genealogy, and she was most cooperative in supplying me with information.

Note: On our 1992 trip to Germany we learned of a widow, Frau Ernst GÜDEMANN of Hagelberg (six miles from Kürnberg), who has a genealogy of her branch of the GÜDEMANN family. Her son, unfortunately, was in Hitler's Nazi SS troops during World War II. Before he was admitted to that organization, his ancestry underwent thorough scrutiny to assure that he was not Jewish.



# Chapter Thirty





## Other Gudemans in America

In addition to the descendants of Fritz GÜdemann and two Jewish families (see Chapter Twenty-Nine), only one other family with the Gudeman name has been located in the United States. It is a Catholic family that descends from a Johann Gudemann (no umlaut), who was born in a suburb of Berlin in 1841 and emigrated about 1870. He settled in Missouri where the family is still concentrated. Johann had one son, Henry, who had four sons, only one of which, Herman, had any sons. Herman has one son, Herman, Jr., who lives in Winfield, Illinois. He has two young sons, who are the only ones in the position to carry down their family name. They believe that Johann had three brothers who followed him to America, but they have lost all trace of them.

Although Fritz and his niece, Carolina, were our only two GÜdemann relatives to come to America, ship manifests reveal that a few other GÜdemanns emigrated. There were others with similarly spelled names, which very well could have been GÜdemann but were misspelled at immigration when they arrived in America.

Here is a list of those known of record:

*M.A. Gudermann arrived in 1845 from Westphalia, not far from Hildesheim/Hanover, Germany. She was probably a member of the Jewish GÜdemann family of northern Germany.*

*Julius Gudemann, a merchant from Basseborn in Oldenburg near Bremen, sailed to New York in 1850 from Hamburg on the first German ocean steamship. He was a passenger on the third and last crossing which the ship made. After several days of buffeting by severe storms, the ship sprung leaks and sank off the coast of Nova Scotia, Canada. Fortunately, a passing ship rescued most of the passengers. Julius, apparently, was one of those who survived this ill-fated voyage. He was probably a member of the Jewish GÜdemann family.*

*M. Gudemann, a 20-year-old farmer and mechanic arrived on March 9, 1853, at New York from Hamburg, Germany. He was probably a member of the Jewish GÜdemann family.*

*Franziska Güdemann from Wehr (three miles from Kürnberg), 30 years old, unmarried; and Bartlin Güdemann from Schopfheim (three miles from Kürnberg), 20 years old, unmarried. Both applied for passports on May 7, 1853; and both arrived at New York on July 28, 1853, from Antwerp, Belgium, on the ship "Concordia."*

Note: These are good examples of how names were often garbled at immigration. These two were listed in New York as Francisco Gudemann and Bartlin Gudeman.

*Stephen Gudemann, a 28-year-old farmer from Baden, arrived on December 12, 1853, at New York from Le Havre, France.*

*Johann Gudemann, a 19-year-old farmer from Baden, arrived on January 19, 1854, at New Orleans, Louisiana.*

*Fred Gudmann, a 34-year-old farmer from Baden, arrived on January 31, 1859, at New York from Le Havre, France.*

*Melise Guedermann, a 25-year-old female merchant from Hanover, arrived on September 2, 1863, in New York from Bremen, Germany. She was probably a member of the Jewish Güdemann family.*

*Herman Guedemann, 37 years old, and Anna Guedemann, 19 years old, both of Quakenbrüeck (just west of Hildesheim/Hanover) arrived on September 13, 1864, at New York from Bremen, Germany. They were probably members of the Jewish Güdemann family.*

*Carl Gudeman, a 26-year-old laborer from Baden arrived on September 24, 1866, at New York from Le Havre, France.*

We can make the reasonable assumption that all those who embarked at Bremen or Hamburg were of the Jewish Güdemann family, since those were the convenient ports of embarkation for emigrants from the Hildesheim/Hanover and Westphalia regions. In contrast, we find that all emigrants from Baden embarked at Antwerp, Belgium; Amsterdam, Holland; or Le Havre, France, (as did Fritz and Anna Maria).

But what happened to the descendants of all these immigrants? Neither I nor my sister Dolores Rich, who compiled a comprehensive family tree of the Fritz Güdemann family, was able to locate any. We can make a few

suppositions: (1) they returned to Germany, (2) they changed the name to some such spelling as "Goodman," (3) they never married, (4) they have no living male descendants, etc.

Of special interest is a GÜdemann family who lived in California in 1925. In that year, a letter was written by a GÜdemann from Schopfheim, who then lived in California, to a Martin GÜdemann, a member of the Jewish family. Four centuries after members of the families of these two men made contact (at the time the Jewish family traveled north from Spain and adopted the name), members of these two families, once again, made contact--this time in America, which was just being discovered at the time of the two families' first encounter.

*Los Angeles, Dec. 14, 1925*

*Dear Mr. Martin Guedemann*

*In reference to your letter dated the 22nd of October this year, I am informing you through my son Albert GÜdemann, assistant cashier and secretary of the bank of ?, about the members of our family, since I, the undersigned, am the father of the above named son. I had everything checked out. We were born in Germany in the Grand Dutchy of Baden in the Wiesental, in Schopfheim. After signing a contract in my profession as a Chemist, I emigrated to the US more than 36 years ago together with my wife and the children. My father's name was Martin Friedrich GÜdemann, he was a Dr., my grandfather's name was Joh. Jakob GÜdemann he was a doctor too. My father also had a brother, but he died young, my grandfather does not have any brothers either. As far as I know, we are the only GÜdemanns here or in any other cities. I have three sons, my son Albert in Oxnard whom you wrote to, my son named R. Fr. GÜdemann Jr. who is the manager of the Union Bank and Trust Co. here in Los Angeles, California and a son named Rudolph Hermann GÜdemann a building contractor etc. also here in Los Angeles.*

*And my daughter Maria who is married to an electrical wholesale dealer. I myself am a chemist working for the Western Wholesale Drug Co. here in Los Angeles.*

*It is very unusual to find anyone else with the name GÜdemann, in this city there is no one else named GÜdemann, though the city has more than a million people living here. Please don't be offended that we didn't answer your letter for such a long time, since we first wanted to investigate this*

*matter thoroughly. I want to thank you for the interest which you have for the name GÜdemann, we also will keep your name in mind since we too are very interested in ..... Dear friend, you who are interested in names, I will now close my letter,*

*Sincerely,*

*all of the members of the GÜdemann family*

*M. Fr. Reinhard GÜdemann Chemist  
526 West 49th Place  
Los Angeles, CA*

*Best wishes sends my son Albert Guedemann from Oxnard Calf.*

*I will not forget you.*

It is most interesting that in 1925, thirty-six years after this Schopfeim family came to America, it still retained the original European spelling of the name. Even though there were three sons, no descendants of this family have been located.

In 1819, the year Fritz was born, the first GÜdemann (that we know of), listed as a John Frederick Guedemann, emigrated to America. He embarked on the sailing ship *Elizabeth* at Amsterdam, Holland, which indicates that he was from the Southern Black Forest. His voyage is of particular interest because it provides us with a detailed record of the terms under which the passengers sailed, a copy of which is included. Although Fritz and Anna Maria sailed several years later, both crossings were on sailing ships, and we can assume that the terms and conditions of the two voyages were similar. Like the other immigrants, we have no knowledge of any descendant of this John Frederick GÜdemann.

In summary, in addition to the descendants of Fritz and Anna Maria GÜdemann, we can identify only three other Gudeman families in the United States (the two Jewish families and the Missouri Catholic family), each one quite small. From all this we can conclude that an estimated 96% of the Gudemans in America, today, are descended from Fritz and Anna Maria GÜdemann.

PASSENGER LIST OF THE SHIP "ELIZABETH,"  
WHICH ARRIVED AT PHILADELPHIA IN 1819.

[Copied from the original in the Library of the Historical Society of  
Pennsylvania.]

We the undersigned: I, M. Adams, Captain of the Ship Elizabeth on one part, and we the passengers on the other part do obligate ourselves—

*First*, We the passengers to take our passage with the above mentioned Capt. Adams to Philadelphia in North America, and to conduct ourselves as good passengers ought to do, quiet and orderly, and to be satisfied with the food mentioned at foot as per agreement with the Captain, and with regard to water and other provisions, to follow the Captain's directions as he shall find necessary through long passage or other circumstances.

*Second*. We agree to take our passage on the following conditions, viz. to pay

For those who are able to pay in Amsterdam for each person man or woman 180 fr.

Children under four years of age are free—

From four to twelve years to pay 90 fr.

From twelve years and older to pay 180 fr.

For those who are not able to pay here or only in part, the passage to be

Children under four years of age free

From four to twelve years 95 fr.

From twelve years and older 190 fr. and 200 fr. as specified.

Those who have to pay their passage in America shall be obliged to do so in ten days after their arrival. No passenger shall be allowed to leave the vessel in America without leave from the Captain and in particular those as have not paid their passage money. Should any one of the passengers die on the voyage, the family of such person shall be

obliged to pay his passage, if such decease took place on more than half the distance of the voyage, but should the person die this side half the distance, the loss of the passage shall fall to the Captain.

In return I, M. Adams obligate myself to carry these passengers to Philadelphia, to accommodate them with the necessary comfort and give them daily the here below mentioned proportion of victuals—children not to receive anything.

Sunday—one pound Beef and half pound Rice,

Monday—one pound Flour,

Tuesday—one half pound Pork with pease,

Wednesday—one pound Beef and barley,

Thursday—like Tuesday,

Friday—like Monday,

Saturday—like Wednesday,

One pound Butter, one pound Cheese, six pounds Bread, per week.

One glass Gin and three quarter gallons Water per day.

There shall also be on board a sufficiency of Vinegar to cleanse the vessel and for the refreshing the passengers. To all this we bind ourselves with our persons and property.

Witness VAN OLIVIER & Co.

AMSTERDAM, 4 May, 1819.













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